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THE
Jewish Expositor,

AND

FRIEND OF ISRAEL.

AUGUST, 1822.

MR. GAUNTLETT'S REPLY TO
BASILICUS.

To the Editors of the Jewish Expositor.

Gentlemen,

AGREEABLY to my promise, I now resume my strictures on the reply of Basilicus to my observations on the millennium, and without further introduction, shall proceed to fulfil the engagement made in the close of my former letter.

Basilicus has by no means cleared his hypothesis from those impossible consequences with which it is evidently encumbered. He has, however, stated, that the scheme introduced by me as his is not correct. It is admitted, that it is defective; but not incorrect as far as it goes. This deficiency arose from the following circumstance. When the Appendix was written, the author was ignorant that Basilicus had published more than two or three little tracts which had been put into his hands; but since that time he has read the whole of his papers in the Jewish Expositor. From these he will now fairly state the outline of his hypothesis in a more full and explicit manner, and leave the reader to form his own judgment with respect to the impossible consequences and implied contradictions. His scheme will be discovered to be inconsistent with *itself*, with the *Scripture*, and with the *hypothesis of Mede*, to which it so frequently refers.

VOL. VII.

Basilicus affirms that, at the commencement of the millennium, "Christ will come to raise the pious dead, and change the living, agreeably to 1 Cor. xv. 51, 52. and 1 Thess. iv. 14—16. (Jewish Expositor, vol. v. p. 64, *et alibi*.)—that at this period, the general conflagration will take place; and that the earth which now is shall be dissolved by fire, when all the wicked shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power," according to 2 Peter iii. 13, and 2 Thess. i. 7—9. (Jewish Expositor, vol. v. p. 26. and vi. p. 57.) He farther asserts, that "Christ will then come to judge the quick and dead; (Jewish Expositor, vol. vii. p. 56, *et alibi*.)—that Christ will then personally reign at Jerusalem for a thousand years;—that during this period the judgment will continue;—and that Christ will then execute judgment upon all." (Jewish Expositor, vol. vii. p. 57, *et alibi*.) He moreover declares, that subsequently to the general conflagration, "the righteous and the wicked will still be living upon earth in a state of flesh and blood as at present, among the glorified saints; (Jewish Expositor, vol. vi. p. 192.)—that there shall be no more CURSE, as all the effects of sin will be done away; (Jewish Expositor, vol. vi. p. 62.)—that Satan, the author of all evil, was permitted to enter the first Paradise, but will never gain admission into the second; (*ibid.*)—

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that the dispensation of the millennium will be *earthly*; because it will be in the *new earth*; and yet *heavenly*, because where God dwells there is heaven; that it will be *temporal*, because the nations will go up from *year to year*; *legal*, because it is to keep the *feast of tabernacles*; *evangelical*, because the Gospel will then be perfected in the redemption of the body, and the manifestation of the sons of God; *local*, because in Jewry will God be known; and finally, it will be *universal*, because all the ends of the earth shall worship before him; and whoso will not come up of *all the families* of the earth to worship the Lord at Jerusalem, even upon them there shall be no rain, and all the nations shall be punished that come not up to keep the feast of tabernacles; (Jewish Expositor, vol. vi. p. 190.) that **ALL FLESH** will then go up to Jerusalem to worship; (Jewish Expositor, vol. vii. p. 60.) that during the period of the thousand years, all the *subjects* of Christ's millennial reign are not, however, to be the *saints only*; but that the saints will live, and the *saints only will reign with Christ*; (Jewish Expositor, vol. vii. p. 60.) that at the close of the millennium there will be nations enough whom Satan may go out to deceive, without supposing them to consist of the wicked dead, raised again at the time of his loosing; that Satan with his host will make a final, ineffectual attempt to invade the camp and city of Jerusalem; that these are the nations typified by Gog and Magog, the number of which will be as the sands of the sea. (Jewish Expositor, vol. vii. p. 60. *et alibi*.) Finally, Basilicus affirms, that at the termination of the thousand years, the general judgment will take place, which is the last judgment *according to works*; that the living wicked, then in the flesh, will be destroyed at the appearance of Christ; that all enemies being then subdued, the kingdom will be given up, and the mediatorial dispensation closed." (Jewish Expositor, vol. v. p. 57, *et alibi*.)

Such is the hypothesis of Basilicus, which the reader will discover by examining his letters in the Jewish Expositor, and especially by comparing the passages, to which reference has been

made. His scheme manifestly destroys itself, as some parts of it stand in direct opposition to others, and by an implication contradict them. First, the hypothesis asserts, that at the commencement of the millennium a general conflagration will take place, that the earth in its present form will be dissolved by fire, and that Christ will come at this period to judge the quick and dead. But it also asserts that *after* this period there will be men, both righteous and wicked, living among the glorified saints. Is not this an impossible consequence? Is not this an implied contradiction? Or will Basilicus maintain that there will be another creation of man, and another apostacy? Again, it is affirmed that there will be no more **CURSE** in the millennial state, and that Satan, the author of evil, will never be permitted to enter it. But it is also affirmed, that the wicked will still be living upon the earth, and that punishment will be continually inflicted upon all the families of the earth, and upon all the nations who will not go up to Jerusalem to worship the Lord. It is quite unnecessary to oppose this part of the hypothesis by argument, as the impossibility of it will immediately appear to the reader. Again, it is declared, that this dispensation, though it be *local*, will also be *universal*, and that **ALL FLESH** will go up to Jerusalem to worship. This is impossible in itself, as well as altogether inconsistent with another part of the hypothesis which declares, that the subjects of Christ's millennial reign are not to be the *saints only*. Finally, though the system begins with the conflagration of the world, the resurrection of the pious dead, the change of the living and the destruction of all the wicked, it ends with the assertion, that at the termination of the millennium, there will be *nations enough* whom Satan will go out to deceive, without supposing them to consist of the wicked dead, raised again at the time of his loosing.

These are *some* of the inconsistencies of the scheme which Basilicus has given of the millennium; but they are by no means *all*, as the attentive reader of his various letters on the subject will discover. It is a painful circumstance

to point out such glaring inconsistencies in a writer who is so highly esteemed for his piety, and so justly respected for his philanthropy, benevolence, and zeal in the cause of religion? But, however dear persons may be, truth is still dearer; and it is of the highest importance that all errors on the subject of religion should be refuted. The time will no doubt arrive, when every particle of error on the doctrines of revelation must give way to the light of truth. Basilicus has, indeed, himself candidly stated, that he would be thankful to any one who would undeceive him if he has been led astray by a spirit of delusion. That he is in error on the doctrine of the millennium, my readers will undoubtedly be convinced. Whether or not his own 'mentis gratissimus error,' may be removed by the statements in this letter, will not be anticipated by me. I cannot, however, but hope, that some of those, who, through the splendour of his eloquence and the fervour of his zeal, have been made converts to his opinion, will be led to re-consider and to abandon sentiments which they have too hastily imbibed, and which, in my opinion, have no foundation in the Scripture. It appears to me, that Basilicus, in writing on the doctrine of the millennium, has been entirely led away by the warmth of his feelings on the subject. In no other way can I account for the weakness, fallacy, and inconclusiveness of many of his arguments. To illustrate this remark, let one or two instances out of many be noticed.

Basilicus affirms, that "the establishment of the New Jerusalem is coincident with the downfall of the mystical Babylon, because the *same* angel points out *both*." The whole of this argument, founded on a comparison of Rev. xvii. 1, with xxi. 9, may be seen in the Jewish Expositor, vol. vi. p. 59. But it is altogether inconclusive, unless it could previously be proved that the *same* angel could never make a revelation of more than *one* subject to the apostle. Again; Basilicus quotes a great number of passages of Scripture to prove that the Messiah will be king over all the earth. Who that believes the sacred volume of inspiration would ever deny this? Christ has been the

king of his church in all ages; he became so more particularly from the time of his ascension; and he will, in a still more eminent and especial manner, take to himself his great power and reign during the era of his millennial kingdom. But Basilicus, without the least degree of evidence or argument, applies the various passages which speak of Christ as a king reigning in righteousness, &c. to his reigning only in that millennial kingdom, when, according to his supposition, the dead will be raised, and the Saviour in person will erect his throne at Jerusalem. (Jewish Expositor, vol. vi. p. 110.) To instance one more particular; Basilicus remarks, that "the penitent on the cross asked a participation of Christ's glory when the crown should succeed. He had seen the superscription, and cried out, Lord, remember me when thou comest IN * (not into) THY KINGDOM;" εν τη βασιλεια σου. Now who, except to support an hypothesis, would ever possibly imagine that the penitent thief had any idea of Christ's millennial kingdom? But if he had *not*, the argument of Basilicus falls to the ground, whatever *other* ideas he may have formed respecting it. His mind, however, seems to have been fixed upon a kingdom *near at hand*; and, our blessed Lord answered his petition in his memorable and gracious reply, "This day thou shalt be with me in *paradise*."

Having shown that the scheme of Basilicus is internally self-contradictory, it follows that it must necessarily be inconsistent with the Scriptures. It is not possible that the inspired word of divine truth should contain contradictions either *expressed* or *implied*.

* This criticism will not bear examination. The Greek preposition εν, has no less than fourteen senses, with exemplifications from the New Testament, given to it by Parkhurst. It sometimes signifies *to* or *unto*, as in Luke i. 17. 1 Thess iv. 7, sometimes *into*, with respect to *place* or *state*, as in the above cited text; and also in Matt. x. 16. Mark i. 16. Rom. i. 25, *et alibi frequenter*. Εν is thus frequently used in the Greek writers. See Blackwall's Sacred Classics, vol. i. page 150.

Any further proof therefore, that the hypothesis is inconsistent with the word of God, is altogether unnecessary. I shall, therefore, only remark, that when the Scriptures speak of Christ's coming to raise the dead, to change the living, and to judge the quick and dead at his appearing and kingdom; the description of these grand and awful events, evidently refers to the final judgment of men according to their works, which is always represented in the sacred writings, as one grand event, with respect to time and other circumstances, agreeably to 1 Cor. xv. 50—53. Phil. iii. 20, 21. 1 Thess. iv. 13—18. 2 Thess. i. 7—9. 2 Tim. iv. 1. 2 Peter v. 7—13. Jude 14, 15. Rev. xx. 11—15.

The hypothesis of Basilicus stands opposed likewise to *Mr. Mede's* view of the subject, to whom appeal is so frequently made. Let us examine *his* statement of the doctrine of the millennium, as given in a letter to correct the views of a friend, who, in his opinion, had entertained sentiments on the subject "somewhat exorbitant." "What the quality of this reign," (referring to Rev. xx. 4, &c.) "should be, which is so singularly differenced from the reign of Christ hitherto, is neither easy nor safe to determine, farther than, that it should be the reign of our Saviour's victory over his enemies, wherein Satan being bound up from deceiving the nations any more, till the time of his reign be fulfilled, the church should consequently enjoy a most blissful peace and happy security from the heretical apostasies and calamitous sufferings of former times. But here (if any where) the known shipwrecks of those who have been too venturesome should make us most wary and careful, that we admit nothing into our imaginations which may cross or impeach any Catholic tenet of the Christian faith; as also to beware of gross and carnal conceits of an Epicurean happiness misbeseeeming the spiritual purity of saints. If we conceit any *deliciæ*, let them be *spirituales*, which St. Austin confesseth to be, *Opinio tolerabilis, et se hoc opinatum fuisse aliquando*, (lib. xx. de Civit. Dei, cap. 7.) a tolerable opinion, and that he also was sometime of the same judgment."

"The presence of Christ in this

kingdom shall no doubt be glorious and evident; yet I dare not so much as imagine, (which some ancients seem to have thought) that it should be a visible converse upon earth. For the kingdom ever hath been and shall be, *regnum cælorum*, a kingdom, whose throne and kingly residence is in heaven.* There he was installed when "he sate down on the right hand of the majesty on high," Heb. i. and there as in his proper temple, is continually "to appear in the presence of his Father, to make intercession for us," Rom. viii. 34. with Heb. ix. 24. Yet may we grant he shall appear, and be visibly revealed from heaven, especially for the calling and gathering of his ancient people, for whom, in the days of old, he did so many wonders. This St. John in this book, as our Saviour in the Gospel, seems to intimate by joining those two prophetic passages of Daniel and Zechariah in one expression, "Behold he cometh in the clouds, and every eye shall see him, and they also which pierced him." The first part (which our Saviour expresses more fully by "the sign of the Son of man coming in the clouds of heaven," &c. is Daniel's in a vision of this kingdom we speak of, "Behold," saith he, "one like the Son of Man came with the clouds of heaven. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." The other part is out of Zechariah, prophesying of the recalling of the Jews; "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication, and they shall look upon me whom they have pierced;" though these words of Zechariah are not in our Saviour's expression, but instead thereof that which

* Mr. Mede has given a similar definition of the kingdom of heaven, in the opening of his discourse on Isaiah ii. 2—4. "The mountain of the *Lord's house*, is that state and society of men which is called the church and people of God: *regnum cælorum*, The kingdom of heaven; that is, a kingdom whose both king and king's throne have their residence and place in the *heavens*."—Folio edition of 1672, p. 135.

immediately follows after them, "That all the tribes of the earth (or land) should mourn." Now I cannot understand, how these two prophetic passages should not have the same meaning, when our Saviour and his apostle allege them joined, which they have, in their own authors, expressed apart? or, being expressed together as one, should not be fulfilled at once? By such a miraculous apparition of Christ from heaven, was St. Paul converted; and I hope it is no heresy to think, that the whole nation of the Jews, those zealots against Christ, may be converted by as strange a means as was that one zealot of their nation."

"Those who shall be partakers of this kingdom are described to be of two sorts; 1. The deceased martyrs, (who, as far as I can yet understand it) shall resume their bodies, and reign in HEAVEN; 2, Such of the living as have not worshipped the beast, nor his image, neither have received his mark, &c. these shall reign on EARTH. For so I construe the words; "I saw the souls of them that were beheaded for the witness of Jesus and for the word of God," and (subandi, *I saw*) those which had not worshipped the beast, nor his image, nor had received his mark upon their foreheads or in their hands; and they lived (that is, the martyrs,) and reigned (that is, both of them) with Christ a thousand years."

"Under the second sort of those reigners, together with the virgin-Christians of the Gentiles, (who are the surrogate Israel) I would, in a particular respect, understand the nation of the Jews, then converted to the faith of Christ; who, coming in toward the end of the day, may, above all others, be said to be "Those who had not worshipped the beast, neither his image, nor had received his mark upon their foreheads or in their hands," which most of the Christian Gentiles had done; and, therefore, at the time of their cleansing (chap. xv. 2.) are rather described, "Those that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name."

"The rising of the martyrs, is that which is called the First Resurrection, being, as it seems, a prerogative to

their sufferings above the rest of the dead; who as they suffered with Christ in the time of his patience, so should they be glorified with him in the reign of his victory, before the universal resurrection of all. "Blessed and holy are they who have part in the first resurrection, for on them the second death hath no power;" namely, because they are not *in via*, but *in patria*: being a prerogative, as I understand it, of this first sort of reigners only, and not of the second.

"Thus I yet admit the first resurrection to be corporal as well as the second, though I confess I have much striven against it; and if the text would admit another sense less free of paradox, I had yet rather listen unto it; but I find it not. Howsoever, to grant a particular resurrection, before the general, is against no article of faith; for the Gospel tells us, Matthew xxvii. 52, 53. that at our Saviour's resurrection, "The graves were opened, and many bodies of the saints which slept arose, and went into the holy city, and appeared unto many." . . .

"The second resurrection to be after the end of the thousand years, Justin Martyr, by way of distinction, calleth *Την καθολικην και αιωνιαν ομοθυμαδον αμα παντων αναστασιν*, the eternal and universal resurrection of all together; namely, in respect of the former, which was particular, and but of some. And that it is common both to the godly and to the wicked, and not of the wicked only, may appear, in that there are two books opened for the dead, (verse 12.) whereof one is the book of life; which argues two sorts of dead to be judged. Nor can I imagine, how it can be otherwise, unless all the just which live during the thousand years be supposed to be immortal; which is a paradox I dare not admit, understanding, not that all the individuals, but that the body of the church here on earth should successively reign with Christ her Lord a thousand years. Besides, the attempt of the nations after the Devil's loosing argues a state subject to mutability." Mede's Works, folio edition, 1672, p. 603—605.

Such is the view which Mede has given of the millennium, in a letter which was expressly intended to correct the mistakes of one of his friends and

correspondents. This hypothesis stands in direct opposition to that of Basilicus. For what does it suppose? that the reign of Christ on earth is not *personal*, but *spiritual*: that it will consist in victory over his enemies, the binding of Satan, and the happy state of the church (consisting of Jews and Gentiles) as freed from heresies and sufferings. It farther asserts, that though the presence of Christ in this kingdom will be glorious and evident, yet it will by no means be a *personal* or *visible converse*. It admits, indeed, that there will be a literal resurrection; but asserts that it will consist only of the deceased *martyrs*, who shall resume their bodies, go up to heaven and *reign there*. Further, it affirms, that the body of the church on earth (not glorified saints, but believers in a state of flesh and blood,) shall successively reign with Christ (not *personally* but *spiritually*;) for a thousand years. Finally, it concludes with asserting, that the universal resurrection of all together, namely, the righteous and the wicked, will take place at the end of the thousand years, when the books will be opened, and the dead be judged. Is it not strange, that Basilicus should appeal to Mr. Mede in his reply to my view of the subject, when his own system is totally inconsistent with that of this learned writer, and mine differs from it in one particular only, namely, that I do not admit that the martyrs will be literally raised from the dead? In every other respect, the doctrine of the millennium as stated by Mr. Mede, as far as it goes, is exactly correspondent with that stated in my Exposition.

It will probably here be recollected by some of my readers, and objected by Basilicus, that Mr. Mede has elsewhere given different views of the millennium. This is admitted; and the fact shows, that although Mr. Mede was the first expositor who produced the true key to open the mysterious prophecies of the book of Revelation in general, yet he is not to be looked up to as an authority on the doctrine of the millennium, nor can his opinion on this subject, notwithstanding his mighty powers in other respects, be regarded as of any weight. He expressly states, that he was dissatisfied with his own view, in

regard to making the first resurrection *literal* and *corporal*, and that he had rather listen to any other sense of the text, if it could be admitted less free of paradox. It seems, therefore, highly probable, that if the sense of the passage which is now generally received (and which is certainly, if not altogether free of paradox, explanatory of what is paradoxical) had either struck his own mind, or been proposed to it by others, he would probably have cordially received it, and have freed himself from his embarrassment and self-contradiction. That the following passages contradict the one cited before, will certainly never be denied. The following is an extract from Mr. Mede to a friend, concerning the first resurrection and the Apocalyptic millennium.

“. . . Porro aliorum et præter mentem meam acceptum esse quod p. 519, de interpretatione verborum Pauli [mortui in Christo resurgent primi] ex Tertulliano notaverim; quasi nempe illud pro mea ipsius sententia laudassem, quod duntaxat similissimum verborum interpretationis meæ illustrandæ causa fecerim: interim causas habuisse cur ibi iudicium meum interponere noluerim.

“Quod autem ad rem ipsam attinet, me in eam sententiam maxime propendere (idque præcipue Pauli autoritate 1 Thess. iv. motum) omnes justos intra millennium regni resurrecturos; sed ordine quodam, et ut apostolus loquitur, 1 Cor. xv. 23, *ἐκαστον ἐν τῷ ἰδίῳ καιρῷ* primos quidem, idque in ipso millennii initio, martyres, deinde et reliquos justos qui bestię morem non gesserint, alios citius, alios tardius, prout Deo *βραβεύτην* visum: hancque dici resurrectionem primam, et Luc xiv. 14. Resurrectionem iustorum. Postea vero, decurso millennio, etiam impios resurrecturos, unaque extremum et universale iudicium peractum iri; impiis in lacum ignis et sulphuris una cum Diabolo detrudendis, sanctis vero in cælestes mansiones subrectis, cum Christo æternum victuros.”—Folio edition of 1672, p. 572.

In the above passage, Mr. Mede asserts, that all the righteous will rise *within the millennial kingdom*, and that at its termination the *wicked* will rise. This undoubtedly contradicts what

he has asserted in the letter cited before, and which was intended for the express purpose of correcting mistakes. There he affirms that the *martyrs only* will rise and go up to heaven, in *patriam*, to reign with Christ above, while a succession of believing Jews and Gentiles shall reign with him spiritually upon earth, not in *patria*, but in *via*: and that at the close of the thousand years there shall be a general resurrection common both to the *righteous* and *wicked*. Is it possible in any way to reconcile these two statements?

I will now cite an extract from Mr. Mede's answer to Dr. Twiss's fourth letter, which will be seen to contain farther contradictions.

"God covenanted to give to Abraham,* Isaac, and Jacob, in their own persons, (as well as to their seed) the land wherein they were strangers (that is, the land of Canaan) for an inheritance. But this was not performed to them while they lived; therefore must they one day live again, that they

* The following *Scholium* from Dr. Doddridge's Lecture on the *Restoration of the Jews*, is a sufficient reply to the hypothesis, that the ancient patriarchs will be raised from the dead to inherit the promised land. "Some have supposed that the ancient *patriarchs* will then be raised from the dead; and Lord Barrington in particular thinks (as *Irenæus* formerly did) this supposition necessary for vindicating the truth of God in promising to them, as well as to their seed, the land of Canaan, which they never in their life-time possessed; he thinks, likewise, that this is the easiest way of clearing up our Lord's argument for a resurrection, from God's calling himself *their God* after their death, Matt. xxiii. 31, and the parallel places. But it is certain, our Lord's argument will be conclusive without this; and the land might be said to be given to the patriarchs, as they were secured by the divine promise, that their *seed* should possess it; and if the Hebrew particle η be rendered *even*, as it often is, all shadow of an argument from this promise will be removed. Compare Isa. lvi. 5. Ezek. xx. 11. Psalm li. ult. Mic. ii. 13. where it is thus rendered." Doddridge's Lectures, vol. ii. p. 499, 500.

A remark of the Rev. T. H. Horne, in his Appendix, on the supposed contradictions of Scripture, is applicable

may be partakers of this promise; and consequently the saints shall live on earth after their resurrection.

"To your postscript-objection, That if the saints come not all together with Christ, those which are left behind shall be in worse case than they were before: the assailing thereof depends upon the exact knowledge of the state of the saints in bliss, and the degrees they are in, which we know not. Who can affirm, whether all the saints now in bliss, have the vision of Christ in his humanity, or some of them only? And as for the presence of his godhead, they may enjoy it in an illustrious manner, though his humanity be on earth."—Mede's Works, page 802.

Mr. Mede has asserted in the first extract given above, that the *martyrs only* would be raised from the dead, and that they would be raised not to dwell upon the earth, but to ascend to heaven. Here he asserts that Abraham, Isaac, and Jacob, will be raised in the first resurrection; not to ascend to heaven, but to live again on earth, that the promise might be fulfilled to them, that they should have the land of Canaan for an inheritance. Again, Mr. Mede has before affirmed, that "he dares not so much as imagine that the kingdom of Christ should be a *visible converse upon earth*;" or, in other words, that he should *personally dwell upon the earth*. But here he admits, that Christ will be personally upon the earth; for he affirms that the saints in heaven may there enjoy his godhead in an illustrious manner, though his humanity be on earth. Such are the contradictions and

to this subject. "Some of the prophetic promises appear to have been made to individuals, which, however, were not fulfilled in them. But between such prophecies and their fulfilment there is no real discordance; because they were accomplished in the posterity of the person to whom the promise was made. Thus, in Isaac's prophetic blessing of Jacob, it was announced (Gen. xxvii. 29.) that he should be lord over his brethren. Now we know from the sacred writings that this never took effect in the person of Jacob, but it was fully verified in his posterity." Horne's Introduction to the Critical Study of the Scriptures, vol. i. page 607.

inconsistencies of Mr. Mede. Let not then this man of mighty talent, for such he undoubtedly was, ever again be mentioned as an authority on the doctrine of the millennium.*

Basilicus has frequently referred to Bishop Newton as well as to Mr. Mede, as coinciding with his own sentiments on the subject of the millennium, in the most essential points. But no unprejudiced judge will decide that this celebrated writer on prophecy supports the positions of Basilicus. The Bishop speaks with indecision on the subject. He thinks the *martyrs will literally rise*, but gives his opinion even on this particular with much modesty and caution, and has himself certainly stated nothing more than this circumstance, which is not perfectly consistent with the figurative exposition of the passage. The opinions of other writers which he has cited, differ widely from one another, and agree only in one point, namely, that there will be a millennium, which, in fact, can never be denied. For what is the millennium? The reign of the saints for a *thousand years* with Christ, whether that reign be with Christ *spiritually*, or with Christ *visibly*. Some of the citations given by the Bishop are perfectly consistent with the former view of the subject. The Bishop himself speaks thus:—

“All the danger is, on one side of pruning and lopping it too short, and on the other, of suffering it to grow too wild and luxuriant. Great caution, soberness, and judgment are required, to keep the middle course. We should neither, with some, interpret it into an allegory, nor depart from the literal sense of Scripture without absolute necessity for so doing.” But here that absolute necessity exists; for some parts of the passage, namely, those which speak of the *thrones*, of the *chaining* and *loosing* of Satan, of *Gog* and

Magog, &c. must necessarily be understood figuratively; and if the whole be not to be understood in the same manner, I know not how the plain and literal declarations of Scripture respecting the resurrection, judgment, &c. can possibly be harmonized. The Bishop proceeds, “Neither should we with others indulge an extravagant fancy, nor explain too curiously the manner and circumstances of this future state. It is safest and best, faithfully to adhere to the words of Scripture, or to fair deductions from Scripture, and to rest contented with the general account, till time shall accomplish and eclaireise all the particulars. . . . At the expiration of the thousand years, the restraint shall be taken off from wickedness for a *little* season; as it was said before, (verse 3.) *Satan shall be loosed* out of his prison, and make one effort more to re-establish his kingdom. As he deceived our first parents in the Paraisaical state, so he shall have the artifice to *deceive* the nations in this millennial kingdom; to show that no state or condition upon earth is exempted and secured from sinning.” This passage proves that the Bishop considered that the inhabitants of the earth during the millennium, would be believers in a state of flesh and blood, and not glorified saints. The following remarks respecting the figurative *Gog* and *Magog*, decisively demonstrate the same fact. “The nations whom Satan shall deceive, are described as living in the remotest parts of the world; *in the four quarters of the earth*, *εν ταις τεσσαρει γωνιαις της γης*, *in the four angles, or corners, of the earth*, and they are distinguished by the name of *Gog* and *Magog*, and are said to be as numerous “as the sand of the sea.” It is a strange, whimsical, absurd paradox of Dr. Burnett, but his hypothesis betrayed him into it, that they shall be sons of the earth, generated from the slime of the ground and the heat of the sun, as brute creatures were at first. Mr. Mede's conjecture is much more rational, that they shall be the nations of America, being in all probability colonies or descendants from the Scythians, that is, from *Gog* and *Magog*. Whatever they shall be, they shall come up from *the*

* Without departing from our promised impartiality we must, in justice to this great man, whose praise is in all the churches, inform our Readers that his “contradictions and inconsistencies” were only those of one who, having at first opposed the *literal* view, afterwards on mature examination embraced it. Ed.

four corners of the earth, on the breadth of the earth, and shall compass the camp of the saints about, and the beloved city, the New Jerusalem, with the saints encamped around it, as the Israelites encamped around the tabernacle in the wilderness." But if the nations who are to be deceived by Satan are to be the inhabitants of the earth in a state of flesh and blood, it must assuredly be necessary to consider the saints whom they attack, as believers in their mortal state, and not the army of glorified saints.

It has now been shown in this and my former communication, that the schemes of Mr. Coleman and Basilicus stand in direct opposition to each other in some essential points. They cannot, therefore, *both* be true. One instance of positive contradiction is sufficient to establish this proposition. Mr. Coleman asserts, that the nations which will be deceived by Satan to go up and attack the camp of the saints and the beloved city, will be *the wicked dead*, who will be *raised by Satan* for this purpose. Basilicus affirms, that they will be nations living upon the earth in a state of flesh and blood, whom the Devil will instigate to make this attempt. The hypotheses of these writers cannot *both* be true; and a little further examination will evince that *neither* of them is so. *Mr. Coleman's* hypothesis is not founded in truth; for though candour may admit that it does not positively annihilate itself by express contradiction; yet the doctrine of *two* conflagrations, *two* destructions of the earth, and *two* resurrections of the same wicked men, *first*, by *Satan*, and *afterwards* by *Christ*, is so completely destitute of the least degree of support from Scripture, that in all probability Mr. Coleman himself, on more mature reflection, will not be disposed any farther to advocate this eccentric scheme. Finally, the hypothesis of *Basilicus* is not true; for it is clogged with *self-contradictions*, *absurdities*, and *impossibilities*. Let it suffice to mention one of each. Basilicus supposes that the present race of men will terminate at the general conflagration and advent of Christ, at the *commencement* of the millennium. But

he also supposes that a race of men in a state of flesh and blood, will continue to live during the whole period of the millennium. These suppositions are *self-contradictory*. Again, Basilicus argues that all the wicked who will not go up to Jerusalem to worship during the millennium, shall be punished and destroyed. There must, therefore, be a continual succession of *destructions* and *revivals* of wicked men upon the earth, and consequently, Satan will still be reigning in the world, though chained up in the abyss. This part of the scheme is *absurd*. Thirdly, Basilicus asserts, that the dispensation of the millennium will be *local*, and yet *universal*; and that *ALL FLESH* will go up to Jerusalem to keep the feast of Tabernacles. According to our present ideas of *locality*, *universality*, *travelling*, the *convention* of all men annually in one place, &c. &c. the accomplishment of this part of the scheme is necessarily *impossible*.

I now take my leave of Basilicus with that respect for his person and character, which he justly merits for his philanthropy and zeal in the cause of religion. Should he condescend to notice these strictures upon his hypothesis, I shall take the liberty to request him not to dazzle the eyes of his readers by a blaze of eloquent declamation; but to sit down and argumentatively prove that I am mistaken in pronouncing his views of the millennium, to be self-contradictory, absurd, and impossible. I shall also protest against any further appeal to *Mr. Mede* and *Bishop Newton* on the doctrine of the millennium. The contradictions of the former must be reconciled, before he can be again looked to as *an authority* on this subject. The latter, as before asserted, has said nothing that stands in opposition to the figurative exposition of the millennium, except that he *leans to the opinion* that the *martyrs* will *literally rise* at its commencement.

Having in this second letter, exceeded my anticipated limits, I shall beg to defer the promised outline of the doctrine of the millennium, and make it the subject of another letter; in which I shall defend the interpretation now

generally adopted by commentators, and endeavour to prove that the whole of the passage contained in Rev. xx. 1—10, must of necessity be understood figuratively.

I am, &c.

HENRY GAUNTLETT.

Olney, Bucks, April 23, 1822.

SECOND LETTER OF CHARLES, ON THE FIRST RESURRECTION.

IN my last communication I endeavoured to prove, that there is a continual distinction observable in those texts, which speak of the Resurrection, and that this distinction is delivered in passages which specify the time when the Resurrection to life is to take place; the persons who are to become partakers of that blessing; and the circumstances which shall be contemporaneous with it; such as the personal descent of Christ, the conversion of the Jews, and the glorious millennium. From a distinction of this nature, considered in connexion with such Scriptural statements, it appears warrantable to believe, that there will be a Resurrection of the bodies of believers, and of them only, to live and reign with Christ a thousand years upon earth. I trust this truth will be more evident from the

2nd reason, which induces me to receive it, viz. that the first resurrection is represented to be synchronical with the coming of the Son of Man and the millennium. This argument has been briefly hinted at already; but it is deserving of a more extended consideration. In the prosecution of our present enquiry it will be requisite to refer to some of those texts, which were noticed under the former article, as well as to some others, which are confirmations of the point in hand.

It has been argued from Luke xiv. 14, that believers shall be recompensed at the resurrection of the just. The recompense promised in this place, is explained by Rev. xix. 9, "Blessed are they which are called unto the marriage supper of the Lamb." It consists in sitting with Christ in his kingdom; "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down

in the kingdom of God," Luke xiii. 29; in eating and drinking at his table in his kingdom, "And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom," Luke xxii. 29, 30; and in partaking with him of the fruit of the vine, in that day when he will drink it new in the kingdom of God, "Verily, I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." Mark xiv. 25. Now the marriage supper of the Lamb, mentioned in Rev. xix. 9, quoted above, certainly refers to the millennium. The whole connection of the place proves this beyond a doubt, and commentators in general agree to identify it with that blessed period. Then the triumphant shout shall resound throughout the world, "The Lord God Omnipotent reigneth," and the "Word of God," even Jesus Christ, shall appear with a name written upon his vesture and upon his thigh, "King of kings, and Lord of lords." And whither shall he direct his victorious course? Even to mount Zion, that *there* he may, according to his own promise in Isa. lx. 13, "make the place of his feet glorious." It is in Jerusalem, that he will establish his kingdom upon the throne of his father David, Isa. ix. 7. Well, therefore, may the inhabitants of Zion be exhorted to "cry out and shout, for great is the Holy One of Israel in the midst of thee," Isa. xii. 6. When these things shall come to pass, the declarations which he made to his disciples at the institution of the Sacrament, shall be verified. He said, "I will not drink henceforth of this fruit of the vine, until the day when I drink it new with you in my Father's kingdom," Matt. xxvi. 29. The Prophet Joel informs us concerning the import of these words and the time of their accomplishment; "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that *I am the Lord your God dwelling in Zion, my holy mountain; then shall Jerusalem be holy, and there shall no strangers pass through her*

any more. And it shall come to pass *in that day*, that the mountains shall drop down *new wine*, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters," Joel iii. 16—18. In *that day*, viz. the day when the Lord shall roar out of Zion, and utter his voice from Jerusalem, when Zion shall be his *dwelling*, and Jerusalem be holy, *even in that day* the mountains shall drop down *new wine*, and Christ drink of it with his people, in his kingdom. The same animating prospect is set before us in Amos ix. 13—15, "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet (or *new*) wine, and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Here the restoration of the holy land to more than its former fruitfulness; the abundance of sweet or *new wine*, which the grapes, in an uncultivated state upon the mountains, shall produce; and the felicity of Israel, recovered from their long captivity; are mentioned as events contemporaneous with each other.

The use of the word "Alleluia," in Rev. xix. 1, 2, has been supposed by some to intimate the share which the Jews will have in the glory of the millennial state. At the destruction of the Antichristian powers, Alleluia, which is a Hebrew word, will be heard, and will form the introduction to the ascription of salvation, and glory, and honour, and power, unto the Lord our God, Rev. xix. 1. As the Jews were the first to reject Christ; so will they be the first to celebrate his praise. As the awful and tremendous words, "Crucify him, crucify him," was uttered in the language of the infatuated multitude of the Jews; so will the blissful and glorious word "Alleluia," be spoken in the language of the redeemed and converted multitude of Israel at the latter day. Compare

Ps. cvi. which begins with Hallelujah, with this view of the share that the Jews will have in the millennial ascription of praise; and see how complete a history that Psalm contains of their unbelief and ingratitude, of their penitential and believing return to Christ, in ver. 47; and of their grateful and triumphant thanksgiving to their redeeming God, in ver. 48. Read Psalm cxlix. also with this consideration upon the mind, and observe how exactly that Psalm predicts the remarkable part, which the Jews will take in the "*new song*," which shall be sung in the day of the millennium.

Let us show the bearing of the above remarks upon the point in hand. A *particular* recompence is promised to believers, in Luke xiv. 14; and this recompence has been proved to consist in sitting down with Christ at the marriage supper of the Lamb, and in drinking the new wine with him in his kingdom. —The marriage supper and the new wine, are synonymous with the millennium, and the restoration of the Jews; therefore the recompence (*ανταποδομα*) shall be bestowed *at the millennium and the restoration of the Jews*. But it is affirmed, Luke xiv. 14, "Thou shalt be recompensed *at the resurrection of the just*, and therefore, *the resurrection of the just* will take place at the millennium and the restoration of the Jews; or in other words, the first resurrection is to be received in its *literal* signification.

The following passage strongly confirms the assertion, that the first resurrection is to take place at the coming of the Son of Man, in the millennium. "And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." John vi. 39, 40. There is in the Greek a remarkable mode of expression in these two verses. The neuter of the adjective *πας*, all, is used in verse 39, but the masculine of the same adjective in verse 40. In both cases the word is put without a substantive,

and must agree with one understood, Το *χρημα*, answering to the English word, thing, is, I should suppose, the substantive with which παν, every, in the 39th ver. agrees; and ο και η ανθρωπος, man, in its general sense, including both sexes of human beings, is the substantive connected with ο πας in the 40th ver. This difference of gender is preserved in our translation, but perhaps not so evidently as it might have been in ver. 39; where every thing would have expressed the original more exactly than "all;" and then the verse would read thus, "And this is the Father's will which hath sent me, that of every thing which he hath given me, I should lose nothing, but should raise it up again at the last day." Now what hath the Father given to the Son? "The Father loveth the Son, and hath given all things (παντα) into his hand," John iii. 35. All created things have been delivered to the Son in the counsels of the Trinity, that he might recover them from the bondage of corruption, to which they were subjected by the sin of Adam. There are various Scriptures which lead us to expect the glorious "restitution of all things." The passage before us most probably refers to this event. Herein the Son assures us, that it is the will of his Father that he should lose nothing of all that had been given him, but that he should raise it up at the last day. The primary meaning of the Greek word ανιστημι, to rise again, accords with this opinion. Ισημι signifies to place, and ανα, again. The plain meaning of the compound word is therefore, to place again. A resurrection exemplifies this idea; for therein the subject of it is placed again in the state of life, from which it had been removed by death. Apply this to the creation. Sin brought death into the world. All the works of God's hands felt the stroke of death, and participated in the curse. They have been removed from their place. Confusion hath been introduced into the vegetable and animal, as well as into the moral world. But there is to be a restoration of all things to their proper place,---a reduction of the whole creation to its primitive order. Death and sin

are to be abolished. All the works of the devil are to be destroyed. The effects of redemption are to be co-extensive with the effects of the fall. Every thing therefore has been given to the Son as the Redeemer for the accomplishment of this great and magnificent design of infinite wisdom and mercy. And Christ says, "I will raise it up at the last day." In the last day, therefore, Christ will bring all things back to their original state of existence, deliver the creation, the whole creation, and not merely man, who is but a part of the creation, from the bondage of corruption,---and make all the works of God's hands to partake of the glorious liberty of the sons of God. But at the very same time, in the last day, the 40th ver. tells us, that Christ will raise up everyone that believeth in him; "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day." Is not this the Resurrection of the just? Surely it is; and it will take place in the very same last day, in which the Redeemer will raise up every thing that the Father hath given him; i. e. the Resurrection of believers, or the first Resurrection, will be effected at the time of the restitution of all things;---this restitution will come to pass, when the Son of Man shall appear in a cloud with power and great glory; ---and the Son of Man shall come in this manner at the millennium; therefore the first resurrection is coincident with the second advent of Christ and the glorious millennium.

In 1 Cor. xv. 54. there is a declaration of the time, when the Resurrection of believers shall come to pass, a declaration which serves to prove the identity of that event with the millennium and personal appearance of Christ; "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." It is expressly said, that when the change from corruption to incorruption, and from mortality to immortality, shall have been wrought, then the saying that is written, "Death is swallowed up in

victory," shall be brought to pass. This saying, as was noticed in the former paper, is recorded in Isa. xxv. 8. Now if the 8th verse of that chapter be taken in connection with the 6th and 7th verses, as it ought to be, we have an explicit assurance of the truth of the present subject of enquiry. The whole passage in Isaiah xxv. 6—8. is as follows, "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy *in this mountain*, the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it." Here a particular place is mentioned, where the Lord will perform his glorious works; "*In this mountain*," viz. in Jerusalem, which is specified by name in Is. ii. 2, 3. where the same blissful events are predicted. It is, therefore, not in heaven, but upon earth, even upon mount Zion and Jerusalem, where the bounty of Jehovah, and the full triumphs of Jesus, will be exhibited. *There* he will make unto all people the feast of fat things; *there* he will destroy the face of the covering cast over all people, and the veil that is spread over all nations, i. e. at the glorious appearing and kingdom of the great God and our Saviour Jesus Christ. He will cause the provisions and privileges of his Gospel to be universally extended to remove the covering of corruption and the veil of mortality cast over all his people, while in the state of death. And *then* death will be swallowed up, overwhelmed, absorbed, annihilated in the victory of our redeeming God. Here again we discover the connection of the first resurrection with the establishment of the kingdom of Christ upon God's holy mountain, and the admission of all people to the participation of the Gospel feast, the marriage supper of the Lamb.

The sixth of Matthew, 28th verse, appears to identify the resurrection with the millennium and the coming of the

Son of Man, "Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The manner of pointing this text in our Bibles, leaves the clause, "in the regeneration," to be connected either with the preceding or subsequent context. The latter connection hath been thought most agreeable to the scope of the place, and this, indeed, will be evident to any one who will attentively consider the 27th verse, which contains the questions proposed by Peter in the name of the other apostles, and compare that question with the reply given to it in the 28th and 29th verses. The reading of the text we are noticing, will, according to the latter construction, run thus, "In the regeneration, when the Son of Man shall sit in the throne of his glory, &c." We read here of the regeneration, *τη παλιγγενεσια*). *Παλιγγενεσια*, regeneration, is compounded of *παλι*, again, and *γενεσις*, generation. And *γενεσις*, generation, comes from the verb *γενναω*, to produce, to generate. A reproduction, a regeneration, a renovation, is plainly asserted in this place. This regeneration is of similar import with the resurrection of the just. It has been remarked upon John vi. 39, 40. that the resurrection aptly exemplifies the idea of a re-production and restitution. And it is worthy of observation here, that the very verb *γενναω*, from which the substantive *γενεσια*, in its simple form is derived, has actually been employed to describe resurrection. The resurrection of Christ from the tomb, as the first-fruits of them that slept. I refer to Acts xiii. 33, "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee." (*γεγεννηκα σε*) St. Paul teaches us, in this text, that the resurrection of Christ was the fulfilment of the second Psalm, wherein it is written, "Thou art my Son, this day have I begotten thee." To beget, therefore, in

this place, where the very word, from which *γενεσια*, generation, is derived, is used, is of the same import as to raise. Is it not, then, a legitimate inference, that *παλιγγενεσια*, regeneration, may signify *resurrection*? If so, the passage before us is synonymous with those texts which declare *the resurrection*, i. e. *the resurrection of the just* as distinguished from that of *all men*; and the clause will allow of this construction, "In *the resurrection*, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Now I am disposed to think, that our Lord refers in this place to *the resurrection of believers*, not only by the grammatical derivation and Scriptural use of the word, *παλιγγενεσια*, regeneration, but also from the predictions themselves which are here recorded. These predictions are twofold; First, "The Son of Man shall sit in the throne of his glory;" Second, "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

First, "The Son of Man shall sit in the throne of his glory." A throne, is a royal, a judicial seat. To sit upon a throne, is to be openly invested with and exalted to regal and judicial authority. Christ shall sit upon the throne of his glory, i. e. he shall be publicly and openly acknowledged to be king and judge, or, in other words, he shall be exalted to his kingdom. It is, indeed, a delightful truth, that our Lord is *now* the *spiritual* ruler and defender of his redeemed people, possessing the supreme place in their hearts and affections, and continually giving them to experience his power, and grace, and authority; still, this prophecy certainly refers to a period yet future for its plenary and literal accomplishment. The day of judgment, I mean according to the common opinion concerning it, ought not to be regarded as the period exclusively intended. If *that day only* were meant, it does not seem likely, that our Lord would have mentioned his coming in such terms, as would at once *confirm the opinion*, once so prevalent among the Jews, and his own disciples also,

that the Messiah would be a temporal Prince and Deliverer. He would have spoken of the day of judgment, if that day were indeed distinct from, and totally unconnected with his own personal reign during the millennium, in a different manner, and we should not have been told of his *kingdom and his throne*. Such terms were evidently calculated to foster the national opinion of the Jews, and if that opinion had been altogether without foundation, I cannot suppose that our blessed Lord would have uttered such language. But he was pleased to say, "The Son of man shall sit on the throne of his glory." In this and similar declarations, Jesus had, doubtless, an eye to the prophecies concerning himself, which are delivered in the Old Testament, and wished to confirm and establish those prophecies by his own words and actions. Here, therefore, we cannot fail observing the identity of the event which our Lord predicts, with that event which Daniel foretels in these words, "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 13, 14. The dominion, glory, and kingdom, mentioned by Daniel, are evidently "under the whole heaven," i. e. upon the earth; and, therefore, the Son of Man shall sit upon the throne of his glory here upon the earth; and in the very place where he was despised, rejected, and crucified, shall he be exalted, revered, and obeyed as King of kings, and Lord of lords. Thus will be accomplished the prediction of Zechariah, ch. xiv. 9. "The Lord shall be king *over all the earth*." "For the Lord of Hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously," Isaiah xxiv. 23. And his reign is connected with the restoration, and salvation, and glory of Israel and Judah, by Jeremiah xxiii. 5—8, "Behold, the days come, saith the Lord, that I will

raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice *in the earth*. In his days, Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt, but, The Lord liveth, which brought up, and which led, the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." In order to fulfil this animating prophecy *literally*, "the Lord himself shall *descend from heaven* with a shout, with the voice of the archangel, and with the trump of God," and then, "the dead in Christ shall rise first," 1 Thess. iv. 16. This solemn subject is enlarged upon in 2 Thess. i. 7—10. The sitting of the Son of Man in the throne of his glory, is the same thing with his coming down from heaven, his revelation *from heaven* with his mighty angels to punish his enemies, and to give *rest* to his saints,—and with his advancement to the throne of his father David, to reign triumphantly over the whole earth, and to restore the whole creation to more than its pristine purity and goodness.

The second prediction contained in the passage we are considering is, "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." This, together with similar declarations, occurs frequently in the New Testament, and the same thing is intimated in the Old Testament. Consider Luke xxii. 29, 30, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." 1 Cor. vi. 2, 3, "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?" Rev. ii. 26, 27, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I

received of my Father." Psalm cxlix. 5—9, "Let the saints be joyful in glory, let them sing aloud upon their beds; let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgment written, This honour have all his saints." Psalm xlix. 14, "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning, and their beauty shall consume in the grave from their dwelling," or, according to the marginal reading, "Their strength shall consume, the grave being an habitation to every one of them." From these places, it is clear, that the apostles *preeminently*, and the saints *generally* are to reign, to have dominion, to triumph over all their and their Lord's enemies. Daniel informs us, that this kingdom, and dominion, and greatness, is *under the whole heaven*; and that it consists in complete freedom from all persecution and complete triumph over all persecutors and enemies. "And the kingdom, and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. I beheld, and the same horn made war with the saints, and prevailed against them, *until* the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom," Dan. vii. 27, xxi. 22. *Now* the wicked triumph. The horn makes war against the saints. There is a prevalence of impiety, and ungodliness, and unbelief, in the world. The spirit of popery is the spirit of the world. But this horn shall be rooted out. When "the Ancient of days shall come," or, in other words, "When the Son of Man shall sit in the throne of his glory," *then* the power of judging shall be given to the saints, and they shall possess the kingdom and the power which their enemies before enjoyed. The Psalmist tells us, *when* this shall take place; "The up-

right shall have dominion over them *in the morning*," Psalm xlix. 14. In the morning of the resurrection of the upright, they shall have dominion over the wicked. And observe here, that the Hebrew word בֶּקֶר signifies not merely morning, but the *early dawn*, the first appearance of light, mane, diluculum, according to Buxtorf, in his Lexicon. May not this word, which so specifically points out the *first ray* of morning light, intimate that the morning here intended, is that of the *first* resurrection? Who will say that the *choice* of words in Scripture was not made at the instigation of the Divine Spirit, and that with a view to express in the fittest manner the divine purposes? The import of these various declarations, relative to the future triumphs of the saints, appears to be conveyed in the words of our Lord, "The meek shall inherit the earth." The saints, together with their divine King, shall live and reign upon earth a thousand years.

Now the regeneration, i. e. the *resurrection*, as we have before proved the word to signify, will take place, when the Son of Man shall sit in the throne of his glory, and his saints shall possess the kingdom; and, therefore, if the Son shall be advanced to the throne of his father David, and believers, at the coming of their Lord, shall inherit the earth, the *resurrection*, the *first resurrection*, will occur at the glorious epiphany, i. e. at the millennium.

Such, then, is a part of the evidence from Scripture, in favour of the opinion, that the first resurrection will be synchronous with the coming of Christ to sit upon the throne of David, and to reign King of kings, and Lord of lords. From the whole investigation, which hath been instituted in this and the former communication, it would appear right and warrantable to receive those Scriptures, in which the first resurrection is mentioned in a *literal*, and not in a spiritual signification. And although there may be, and I had almost said there must be, difficulties connected with this subject, yet I do not think these difficulties are diminished by a spiritual interpretation. The advocates for a figurative exposition lay much

stress upon the subjects of the first resurrection. They say, *souls* are to be raised and not bodies, and, therefore, the whole description should be spiritually interpreted. This objection has, I trust, been invalidated by an examination into the meaning and Scriptural use of the original word ψυχή in my former paper, inserted in the Expositor for May. But in addition to that examination, even allowing, for the sake of argument, that the soul might be taken to mean the immortal spirit, may not a weighty objection be brought against any interpretation founded upon such a supposition? What is a resurrection? Is it not a restoration to life? But how can an immortal, a deathless spirit be capable of such a restoration? I grant, that the Scriptures assert the spirit to be "*dead* in trespasses and sins," and make mention of a quickening of this dead spirit by the regenerating power of the Holy Ghost. But will any say, that *such* is the meaning of Rev. xx. 4? If any will affirm this, they would prove their own ignorance and insufficiency to enter into a rational discussion; and he that will argue with such persons might justly expect to lose his time and his labour. We must then consider the first resurrection to be either that of the body, or of the spirit, which never dies. Which is most agreeable to Scripture and common sense, it will not require much pains to discover. The spirit is *incapable* from its very nature, of *resuscitation*, for it is the *deathless* spiration of the Deity. The conclusion is evident;—The *body*, including the animal part of man, commonly denominated his *soul*, is, therefore, to be raised.

The friends of the figurative interpretation, strive to elude the force of this conclusion in this way; they assert that by the souls of the apostles, and martyrs, and confessors, we are to understand a generation of men who will be similar to them in spirit, and temper, and conduct. But, where do we find the *soul* to signify a *generation* of men? If it have this signification in Scripture, certainly the passage should be pointed out. When that is done, there may be some warrant for affixing so strange a meaning to so plain a word.

But, when will this generation arise? In the millennium, say our opponents. What then do they mean by the millennium? A *prosperous* state of the church;—a period, during which, true, and vital godliness will be, if not *universal*, yet *general*;—a season, in which real religion will be as prevalent in the whole world, as false religion and ungodliness now are. This is the lowest estimate that any give of the glories of the latter day. Let us look a little more particularly into the future state of the church according to this estimate. We perceive then, that during the millennium the *majority* of mankind will be pious. Now believers are a little flock; *then* unbelievers will be a little flock. Now the powers of the world are imbued with a spirit of enmity against the true disciples of Jesus; *then* kings shall be their nursing fathers, and queens their nursing mothers. Now the subjects of Satan are many and powerful; *then* they shall be few and impotent. Now the characteristics of the true church are persecution and affliction; but *then* they will be peace and felicity. What *occasion* will there be therefore, for persons to have the spirit of martyrs, when no martyrdom is to be feared? To possess the bold and courageous temper of a confessor, when there will be no idol-temple, no persecuting tribunal, no pagan or popish governor to render his confession necessary? If there be a similarity in spirit, and temper, and conduct between the millennial generation of believers and the primitive and persecuted race of Christians, it is requisite that there be a similarity of times, and trials, and circumstances, to bring forth to view this spirit and temper, and to give opportunity for the exemplification of this conduct. But, according to the lowest estimate, in the millennium there will be *an unprecedented season* of tranquillity, and triumph, and prosperity to the church, and, therefore, the resemblance contended for cannot hold good. It may be said, the millennial saints will have the spirit and temper of apostles and martyrs *in their hearts*, although no outward occasion may be offered for their manifestation. But, is this internal possession of an apos-

tolitic and confessional spirit *peculiar* to the generation, that shall arise in the latter-day glory of the church? No; he is not a Christian who does not *feel* a disposition to take up his cross daily. In every past age of the church, the generation of those that have sought the Lord, has been imbued with the holy inclination to suffer persecution for the cause of Christ. In the present day every *genuine* believer *feels* a readiness to count all things but loss for the excellency of the knowledge of Christ Jesus his Lord; and what is this but the spirit of a martyr? If then, by the first resurrection we are to understand a generation of men similar to martyrs in spirit, temper, and conduct, and if such a similarity requires a return of the times, and the trials, and the persecutions, which occasioned believers to become martyrs, then the millennium will be a period of affliction and persecution, and not of peace and glory to the church. But, if the possession of a spirit and temper proper to martyrs, does *not* require a similarity of outward circumstances to draw it forth, then may we affirm, that believers are at this day imbued with *such* a disposition, that the first resurrection *has taken place*, and that the millennium *has long since begun*. Here is a difficulty equal to, if not greater than any which can be fastened upon the literal acceptation of the first resurrection.

With respect to the loosing of Satan at the end of the millennium, and his leading a great multitude of persons, whom he had deceived in the four quarters of the earth, against the camp of the saints, many objections may be urged. Our opponents look upon this as an insuperable obstacle to the literal exposition of the first resurrection; but the different views which they themselves have taken of this mysterious subject, and the very dubious manner in which they have written upon it, prove that *they* have experienced a difficulty in reconciling it to their *spiritual* interpretation of the first resurrection. We may none of us be able *now* to form an *unexceptionable* opinion upon this point. It seems to me, that what is written in Rev. xx. 7—10, relates to the resurrection of the wicked dead at

the end of the millenium, who shall, with Satan at their head, openly declare their enmity against God and his people;—prove in this way, that the very punishment which their spirits had endured in a separate state was incapable of removing their hatred of God and Christ;—and, among other things, make it most evident, that their everlasting perdition is most just and righteous. I am aware, that objections may be made to this view; but may not equal difficulties be placed in the way of the spiritual interpreters? They expound this passage, so as to make it mean a departure from the faith at the end of the millennium, but who are to apostatize, they do not plainly declare. That the apostates will be far more numerous than the saints is indisputable. From whence, it may be asked, are these apostates to come? Are any of the millennial race to depart from the faith? Are true believers to become unbelievers? Where then, is the truth of the promise, “My sheep shall *never perish*?” Where the efficacy of divine keeping, “Who are kept by the power of God through faith unto salvation?” But are these deceived multitudes to be composed of the children of the millennial saints? It would require the lapse of some years after the millennium, for those children to arrive at full age and numbers for such an undertaking; and where is there any intimation given of such a lapse of years? But, is the army of Satan to be formed of those who remained in an unconverted state, during the thousand years? Were not unbelievers the *minority* during that period? How then can they compose an army numerous as the sand upon the sea-shore? Here, then, are difficulties to the view, which the advocates for the spiritual sense take of this mysterious subject:—difficulties no less easy of solution, than those which are urged against the literal interpretation.

With respect to *the order and succession* of events, which shall occur at the time, when the saints shall live again, and during their reign with Christ

upon earth for a thousand years, objections and enquiries may be instituted, to which it might not be in the power of any at present to afford a complete reply; but, I contend, that if figurative interpreters allow, as they are obliged to do, an identity of the latter-day spiritual glory of the church with the coming of Christ, (as they say, in the power of his Spirit to reign in the hearts of his people) then many of these difficulties and enquiries may be urged against their spiritual millennium; and to remove them out of the way, may be found to be an undertaking as arduous to them as to us. There is a certain degree of apparent confusion in all unaccomplished prophecy. It is a web, in which the silver thread of infinite wisdom and prescience may be interwoven with many a dark, and, to us, irreconcilable circumstance. Let us not refuse to behold the brightness of the glory because it shines through obscurity. Humility of mind, and confession of ignorance, are more suitable to us, than restless attempts, and fruitless exertions to set aside plain declarations, because *all* their concomitant events cannot now be laid in a *strait* line, and in an *orderly connection* before our view. The present age of the church is called “*night*,” and what wonder if some obscurity should shroud the *minutiæ* of futurity, even though futurity be in some measure revealed upon the inspired page. The day, however, shall declare each particular, and we shall then know, even as we are known. In the mean-while, patient waiting upon God in all the means and duties of his appointment, and close adherence to his holy word, are our obligation and privilege. May we all abound in the practice of these duties, and continually experience the fulness of this privilege, so that when the awful solemnities of the glorious advent of Jesus begin to come to pass, we may lift up our heads with joy, knowing that our redemption draweth nigh.

CHARLES.

PROCEEDINGS OF THE LONDON SOCIETY.

LETTER FROM MR. THELWALL,
AT AMSTERDAM,

June 20th, 1822.

My dear Sir,

As you will naturally wish to have some particulars of the journey upon which I have now entered, and to be correctly informed of every circumstance which relates to the important cause, to which, I hope and trust, it may be in some way and manner subservient; I believe my best way will be to write a few lines every day, and when the sheet is full, to transmit it to you without delay.

It is only needful to mention by way of introduction, that having communicated to my congregation in Amsterdam, the necessity of my leaving them for a much longer time than my ministry among them had ever before been interrupted; and the probability that the result of my journey might lead to some new arrangement, which would make my opportunities of preaching to them hereafter, very much interrupted and uncertain; I endeavoured in my discourse on the evening of Whitsunday, to make some improvement of the unusual circumstances in which we were placed, and the uncertainty which hung over our future relation, as a very serious call both to those who know God, and to those who know him not, to make the most of the present time, adding some suitable instructions and entreaties to both of those classes. And I have reason to think, both from the deep impression which appeared to be made on the congregation at the time, and from more particular circumstances, which I learnt afterwards, that the Lord was pleased not to withhold his blessing from what might be considered in some respects as *a last effort*, in a situation in which I have had great and manifold experience of his effectual help.

It was needful to spend a few days in making arrangements and enquiries preparatory to my journey---which I commenced on Thursday, May 30th, in

the evening; taking my passage in a vessel, which crosses the Zuidor-Zee to H., where we arrived safely on Friday, May 31st, early in the morning.

Our first business here, was to call upon the Rev. Mr. S. Minister of the Reformed Church, with whom Mr. C, (the companion of my former little journey in G.) was already well acquainted, and who, on the 13th of January last, had baptized a Jewish family residing in this place, consisting of a mother and five children---of whom the eldest, now residing with her, (a son) must be about twenty-five years of age, and who, of course, was the best person to give us the information respecting them, and to introduce us to them. Mr. S. received us with all possible kindness, and took us immediately to see those new converts. We found the mother, of whom he had given us the most favourable accounts, as far as relates to simplicity of faith and love, not at home, but we had a long conversation with the son, who seems to have the advantage in respect of knowledge of the scriptures, and the clearness of comprehension and conviction. As he seemed to have considerable acquaintance both with the Old and New Testament, and with their agreement in respect of the fulfilment of prophecy in the person of Jesus, I endeavoured to urge him to the consideration of their equally wonderful harmony in respect of all the fundamental doctrines of true and vital religion---pointing out that the Old and the New Testament contained the very same views of the awful fall and apostacy of man from God, his deep and universal depravity, who is the *subject* of religion; of the divine character and perfections, especially in reference to those attributes which would, to mere human and unassisted reason, appear the most irreconcilable---his glorious holiness and boundless grace---yet in the representations given of the *object* of religion, in both Old and New Testament, three attributes are shewn to exist harmoniously to-

gether. Then I proceeded to point out that the way to this holy and gracious God in both Testaments, was opened to us upon exactly the same principles,---that under the Mosaic dispensation there was no possibility of approaching Him, but by a sacrifice; and that equally in the New Testament, no one could draw near to God, but by the one great and all-sufficient sacrifice of Christ, which is the substance of what all the sacrifices of the Old Testament only darkly shadowed forth and typified---and further insisting upon the wonderful views of the harmony between the Old and New Testament which opened upon us as soon as we began, (taking the Epistle to the Hebrews for our guide,) to discern Christ in the rites and ceremonies of the law---and to compare the types with the antitype. Finally I pointed out that the doctrine of *spiritual regeneration* was contained with equal distinction in the Old and New Testament, an inward change, and a renewal unto holiness, being insisted upon, as a work of divine power and grace, and assigned to the Spirit of God, (compare Ezek. xxxvi. 26, 27, with John x. 3, 11, &c.) and for this precious gift we are taught to seek and pray. (compare Ezek. xxxvi. 37, and Ps. xi. 10, with Luke xi. 9, 10, 13.) On this point I insisted much more at length, and in the way of personal application---urging him to self examination and to earnestness in prayer, in searching the Scriptures, and in the use of all the means of grace. He listened during the whole of the discourse with evident interest and great seriousness; and with a much clearer comprehension (as far as I could judge) than I could have expected. And it probably added not a little to the impression made by the momentous truths, that Mr. C. and Mr. S. who were present all the while, fell into the same line of argument, and added suitable illustrations and confirmations of the views which I was urging upon him. All this conversation might indeed appear less important as addressed to one who is already baptized: but I had no reason to hope that, thus far, he had experienced that baptism of the Spirit, without which, the other is but an outward form; and I was glad indeed to make

my first trial of this kind of conversation, with one who was more disposed to lend a friendly ear, than an unbaptized Jew could be expected to be. And I have stated the substance of it more at length, because I wished to give you a brief view of the line of conversation and argument, which I have been led by various circumstances to think the fittest to be tried with the Jews. It is, indeed, only an experiment that I propose to try, but think that should be done fully and earnestly: as I suspect it is only by repeated experiments that we shall find out the true way, of dealing with a people, whose mental and spiritual condition, presents so many obstacles and difficulties to any one who attempts to labour among them. I should further add, that in this conversation, we had the Bible before us, and turned to the several passages as we spoke.

I spent the greatest part of the afternoon in making enquires of Mr. S. and in improving my acquaintance with him,---which I feel doubly important, because he has been called, and is about very soon to remove to another town, which I hope to visit before the end of the summer---where also he will have more leisure to promote the Jewish cause, if he is only disposed to take it up warmly; and this he is the more likely to do, from the circumstance of having had an interest for the lost sheep of the house of Israel awakened in his mind, by being called upon to instruct and baptize this family.

H. is in the province of G. and contains about 4000 inhabitants, of whom about 500 are Roman Catholics, and there are a few Jewish families; of whom Mr. S. mentioned that he has reason to think, all (but the one above mentioned) very ignorant and very prejudiced.

Saturday, June 1st. This morning, according to appointment I called again upon the same family in order to have some conversation with the mother, Mrs. V. L. herself. She is the sister of Mr. M. of N. of whom I wrote you an account two or three weeks ago; but is in, comparatively, very reduced circumstances, owing to the misconduct of her husband, who is now, by mutual agreement, separated from her; and this appears to be for the better, as he is a

man of such character and conduct as to be likely only to bring his whole family to misery and ruin. She has eight children, of whom the eldest resides with his uncle at N. and was baptized at the same time with him and his family. He is about twenty-seven years of age; the second son was the one we conversed with yesterday; a third is gone to the East Indies, and was in the full intention of being baptized so soon as he had received the needful instruction; the fourth is a soldier, and though he seems inclined to embrace Christianity, he is very careless, perhaps I should say wild, in his conduct and manner of life: the fifth son is in service, or rather apprenticeship, in a Christian family here, and he, with two sisters younger than himself, and another son, who is a boy of about three years old, was baptized along with his mother and second brother, on January 13. last, by Mr. S.

I conversed a good deal both with the mother and the son. With the former I was less pleased than I had anticipated, but perhaps this is to be ascribed to her slowness of apprehension, and not feeling herself at ease with a stranger. So that my principal conversation was again with the son, who being without employment at present, feels anxious about his temporal concerns, his prospects in life being thus far very unpromising. I took occasion to point out the consolations of those who, in every circumstance can trust in God as a reconciled Father in Christ, and urged him to improve the opportunity in diligent study of the Scriptures, according to the divine direction, Matt. vi. 33. with which he seemed to be affected, and expressed great thankfulness for the advice I gave him.

I had occasion to observe the circumstances of temptation in which converted Jews are placed. The Jews forsake and persecute them, and the Christians do not receive but neglect them. When this family were first baptized, the Jews here were all much enraged: and though that is blown over in great measure, yet we found that yesterday, when Mrs. V. L. was going to N. to visit her brother, a Jewess who travelled

in the same conveyance, and some Jews of her acquaintance, who were travelling on foot the same way, began to threaten and insult her, so that she was at one time in very great trepidation at their violence. And I have reason to fear, that though for four months this family have been acknowledged as members of a Christian church, yet probably we had been the first persons (the minister who baptized them excepted) who had visited them, with feelings and intentions of Christian kindness! And certainly what kindness we could show them was not thrown away, for their hearts evidently opened to it, and they appeared much impressed and affected with our desire to promote their best interests.

There are in H. seven or eight Jewish families besides, as I learned from the son. Of these the greater part cannot read at all, for the few that can I left three or four copies of the tract "Light at Eventide;" nor did I know what further could be done for them at present, not finding any means of introduction to them. Indeed I perceive, as I have mentioned before, that this is one great difficulty, and will be wherever I go, to get introduced to the Jews in such a manner that the abruptness of entering at once upon religious conversation with a stranger, who is also estranged and averse from the subject, will not awaken all those prejudices and suspicions which are most opposed to the object we have in view.

In this perplexity; and having made all the enquiries which occurred to me, I should have found my time hanging heavy on my hands, but that having made it a rule to take every opportunity not only of promoting the designs I have in view, but of scattering seed on the right hand and on the left, as I find occasion, and when I cannot find access to the Jews, to turn to the Gentiles. I called accordingly upon a corresponding member of the Tract Society, the Rev. Mr. A. to see what further measures could be devised for the distribution of tracts in this place; or at least to get acquainted with one whom I had reason to believe was a zealous servant of our common Lord, which always affords something of refreshment and encour-

agement to the mind. And I feel also, that a Christian friendship formed in this country, especially with a minister of the Gospel, is always important to our future, if not immediate operations in reference to the Jews. And I cannot but take the very great kindness and brotherly affection, with which I have been uniformly received (owing to various circumstances which were beyond previous calculation) by my Christian brethren and fellow-labourers in the Gospel in this country, as a token for good, and a great encouragement to hope for opportunities of awakening very generally a disposition to labour and pray for the lost sheep of the house of Israel; which if it could once be done in this country, we might look forward to results far surpassing any that could be expected from the mere exertions of an individual missionary. We had a long and very agreeable conversation with Mr. A. and had reason to hope that our visit had been at least a refreshment to a Christian brother, who labours under very bad health and consequent depression of spirits.

Sunday, June 2. This morning at 7 o'clock went to church to hear Mr. A. who gave a very plain, practical discourse from Luke xi. 13. in reference to the festival of Pentecost, which had been celebrated the Sunday and Monday preceding. I was much refreshed in spirit, and found, I trust, the promise (Matt. xviii. 20.) fulfilled. And I may observe the same of the next service, which I also attended at half past nine, when I heard from Mr. S. a very excellent discourse on the wages of sin, (Rom. vi. 23.) I think I may be allowed to say it does my heart good to hear the word of God faithfully preached; and though I cannot say that I find the same order and reverend attention in the Dutch churches as under our own excellent form of worship and beautiful liturgy, and more especially grieved to find so important a part of the worship of God, as the reading of his word, committed to the precentor, (which in this country is universally the case) yet I thank God that his blessing is not limited to one particular church or form of worship, but I can experience the

influences of his Spirit giving life and power to the word of his truth, wherever and under whatsoever variety of outward circumstances it is preached. And I find it both a duty and delight to cherish a spirit of the most enlarged tolerance, being inwardly convinced, that wherever too much stress is laid on particular forms, or particular doctrines, upon which real Christians in all ages and nations have more or less differed, we suffer in reference to the life and power of religion in the soul. The harmony and dependence of divine truths is disturbed, and whatsoever is given in one measure to circumstantials, must needs be taken from essentials. And this I conceive to be especially needful to remark, if we would labour to any good purpose among the Jews; for our differences on lesser points are a great stumbling-block to them. I would, therefore, endeavour to bring forward on every occasion the great points on which we are agreed, and to show that these far surpass in importance those on which we differ. And so to insist mainly, and in the first instance, upon a view of Christianity which I have been accustomed to sum up in four texts of Scripture, Jer. xvii. 9. John iii. 3. iii. 16. and Heb. xii. 14. and to make this the only text of what I preach, and what I hear, "Does it tend to humble the sinner; to exalt the Saviour, to promote holiness?" And when men heartily agree upon these views, and give due importance to them, however they may differ on other points, they get into a brotherly spirit and Christian temper upon the sure foundations which are common to them, before they discover that there are any points upon which they differ at all. And I believe, these views have been a great cause, under God's blessing, of the brotherly regard with which I have been received by Christians in this country.

I have said more on this subject than I intended—but it may be of some importance to you to be aware of the views and sentiments with which I go forth to the great work which is before us.

I called this afternoon once more on

Mrs. V. L. and found her alone, and had a long conversation with her, in the course of which I saw more of her heart than I had done yesterday. She is slow of comprehension, wants information, and I perceived that urging her with deep and enlarged views of Gospel truth, would soon carry her beyond her depth; yet there is a simplicity and godly sincerity (I think I may say) about her which is very pleasing, and much humility and fear of doing wrong. I opened the Bible, and pointed out many of the consolations of the Gospel; and she seemed particularly impressed with some portions of the 1st Epistle of John, which I recommended her to study, in a way of self-examination, as she had mentioned her difficulties about coming to the Lord's table. She was affected even to tears by some parts of the conversation;—which I rejoice much to have had with her—as otherwise I should have come away with a very imperfect and unjust view of her spiritual condition. There is in her, I think, better evidence of a real change of heart and Christian feeling, than in any Jewish convert I have yet conversed with.

Calling again on Mr. A. I learned that an account has lately been given in a periodical work in this country, of a Jew who had led a very abandoned life, and was, on account of his crimes, put into a house of correction, but who was awakened by some instructions given to his fellow-prisoners there, and afterwards desired more particular Christian instruction himself, which was given for a long period; and after two years (I think) he was baptized, and since has continued living a truly Christian life, as far at least as man can judge. This was a very interesting circumstance, which I should not have learned so soon but for the feeling and principle mentioned above, to call on Mr. A. I merely mention it now, and very briefly, as I hope soon to have the means of giving you a farther and more particular account.

Monday, June 3, V. L. the son, with whom we had spoken so much already, called early in the morning to mention that we should find his brother

among the soldiers at Z. whether he understood we were going, and to give us a letter to him, with a particular request that we should speak earnestly to him on the subject of Christianity, and recommend him to the attention of one or other of the ministers there.

We spent nearly the whole of the day upon the road; the travelling not being very expeditious, owing to the quantity of sand which we find in those parts; and thus, I believe, it will often happen, that for the whole day there is no opportunity of any active exertion in the work we have in hand; and all we can do is to beguile the tediousness of the way with meditation or Christian conversation, or with lifting up our hearts to God for the so needful help and guidance, without which we can do nothing. And these circumstances will account for my occasionally passing over a day unnoticed, which I shall perhaps find it best to do without further notice in my future letters; as I find already, that I shall have enough to fill them up, without wasting time and attention upon minute particulars. And even when we got to Z. I found myself, with the journey, and the heat of the weather, so weak and weary, that I was glad to excuse myself from every employment, but that of making a few arrangements and enquiries respecting our further course.

Tuesday, June 4. At Z. a town of O. Here we found reason to rejoice that we had not laid our plan, so as to confine us to particular times of staying or going from the different places; for all the persons to whom we looked for information and assistance, are one way or other engaged; and the customs and course of arrangements in different places are so different, that this is an interruption and trial of our patience, for which we must be prepared; and this also will make such a difference in different parts of my diary, that on some days I shall appear to have been very ill employed, and to have been losing time. But I must only take these opportunities for writing letters, and for attending to such matters as are not worthy to be mentioned, but call for some attention on a journey,

especially as I have left so many matters of importance behind me at Amsterdam, which call for a little thought. I have been, however, this day, delivered from the greatest part of my anxiety on account of my little flock there; (whom I was obliged to leave "as sheep without a shepherd," as some of them expressed, and, I believe, felt it) having received a letter from our dear friend Mr. Simeon, whence I learn, that a person is coming over to supply the church during my absence; whence also it is probable, that some arrangement for the permanent supply of the church may arise, such as will leave me entirely at liberty to labour among the Jews---as it is not impossible may turn out to be the most eligible plan---of which, however, I shall be better able to speak in a few weeks.

I have seen B. V. L. the younger son, whom I mentioned as being a soldier, and had some serious conversation with him on the value of his soul, the importance of religion, and the necessity of a preparation for eternity, which were, indeed, the only subjects I could properly urge upon his attention at present, for he is as ignorant of Judaism as of Christianity, and knows no more of the Old Testament than the New. He listened very attentively, and I have some hope of making an arrangement with a minister of the Reformed church to give him Christian instruction, before I leave this. In the meantime I have given him a few Dutch tracts to read.

Before I entirely quit the mention of this family, I would make two remarks; First, That we see a remarkable instance of the manner in which the infidelity of the Jews of this generation *may* prepare the way for the conversion of the next to Christianity. The father of Mr. M. and of Mrs. V. L. was an infidel, as I believe I mentioned before. He was, it seems, a man of some talent and learning; and was accustomed sometimes to reason with the rabbies out of their own books so shrewdly, and to set before them so strongly, the contradictions of the Talmud, that they were entirely put to silence, and went away cursing him. His children observed

this, and the consequence is, that two of them, with their families, fourteen persons in all, are now baptized, and the rest of the family in doubt whether to be baptized or no. There is little doubt which way this will resolve at last. The arguments and the scoffs (for such I fear were sometimes used) of the father, had taught the children the absurdity of the present system of religion (if system it may be called) which prevails among the Jews---but had not touched the authority of divine revelation (against which, probably, it was never directed) nor taught them to believe that it was either fitting or comfortable, to live outwardly destitute of religion; and the mere circumstance of living in the midst of Christians drew attention to *their* religion, and made them desirous of uniting in the ordinances of public worship with those around them; which seems to have been the way in which these families have been led to the step they have taken.

2. Having observed that of those I have spoken with, it is the female who seems to have her heart most deeply affected, I was led into some consideration of the state of Jewish females in general, and the propriety of our Society turning its particular attention to them. To devise means of addressing Christian instruction to them is, on many accounts, very difficult; but if it could be done, I suspect we should see much more of real and abiding fruit among them than among the men. For take them in a religious point of view, how lamentable is the state of the Jewish women! how entirely comfortless! they have not seen shadows and externals, to beguile them into a false peace, or to satisfy that disposition to some sort of religion which (however ignorant and perverted it may be with the natural man) yet exists to a certain degree in almost every human bosom. Are they not, therefore, more open to Christian instruction than the men? Are there not fewer and lesser difficulties to overcome? And besides, I believe many Christian ministers can witness that they see more fruit of their preaching and prayers among their female hearers than the male. Many

have made the observation to me, and my experience abundantly confirms it. Of this some judgment may be formed from the circumstance, that when I have administered the sacrament at Amsterdam, there have been usually four or five women at the table to one man. These circumstances have induced me to look upon Jewish females with a peculiar compassion; and though I know not what to advise myself, I cannot but recommend their case to the particular attention of the Committee at large. And we may herein have a thought for the next generation, whose attention to Christianity is likely to be so deeply affected by the dissemination of Christian principles among the females of this.

B. V. L. called a second time in the evening, for the purpose of speaking with Mr. C. who was out when he called in the morning; and I left the conversation almost entirely to him, only waiting beside him myself, to watch the effect. He listened on the whole with attention; but I observed in him some signs of that coldness and dislike to religious conversation which reigns in the hearts of all men by nature—and which after all will be our greatest difficulty in dealing with the Jews. It is not only that they hate Christians from the prejudices of education, but they hate vital religion both by nature and habit, like all the children of fallen Adam; and they are universally so sunk in worldly prospects, body, soul, and spirit so enslaved and fettered to the earth, that we may expect more difficulties with them than with others upon this ground alone. I do not know whether this point has been sufficiently taken into consideration in our attempts among the Jews, yet is it not the great and essential difficulty after all; and if we could once, by any means, overcome in a Jew *the carnal heart which is enmity against God,* would not his prejudices against the name of Jesus vanish quickly into thin air? The great difficulty in dealing with the Jews is the very same which presents itself in our attempts with others, and which we daily feel in all our endeavours to awaken the natural man to the consideration of the things of God and eternity.

Wednesday, June 5. As I perceive I have filled up, if not with intelligence, yet with observations, more space than I had previously expected, I believe I had better close this letter now, and if I have any particular account of the proceedings of to-day, I will begin my next letter therewith. Thus far I have been obliged to employ it principally in writing: especially as the heat of the weather (from which I always suffer, owing to the weakness of my bodily health) has made me very glad to stay at home; and we have again been disappointed of some assistance, which was needful to any very active proceedings.

I therefore conclude, with requesting to be very earnestly remembered in your prayers, and those of all who are concerned for the lost sheep of the house of Israel. Believe me,

Your's, &c.
A. S. THELWALL.

To Rev. C. S. Hawtrey.

LETTER FROM VIATOR.

[Commenced at Geneva, but resumed at Basle, June 13, 1822.]

My dear Sir,

MY last was from Rome prior to my journey to Naples, on the 20th of February, which was both a fatiguing and perilous undertaking. It occupied three days and a half. I breakfasted the next morning at Appii Forum, now called For-Appii, distant from Rome about fifty miles, but the *Three Taverns*, supposed *Cisterna*, was, perhaps, about thirty miles from the capital. Mount Vesuvius was in a state of eruption the day before my arrival, and continued so for several days, vomiting smoke and flames, ashes and stones, and pouring down the surrounding country torrents of liquid fire. A thundering noise accompanied this wonderful work of God. It was altogether an awful spectacle; and reminded me of mount Sinai, and the dreadful thunders of divine vengeance against transgressors of that holy law which was proclaimed to Israel under such fearful circumstances. During my three weeks' stay at Naples, I visited the two neighbouring cities, which were

destroyed by an eruption of the same burning mountain upward of 1700 years ago, somewhat in the same manner, and, it may be, for the same abounding wickedness, that brought down on the cities of Sodom and Gomorrah the terrible judgments of God, when "the Lord rained upon them fire and brimstone." Among the many vessels and other curiosities excavated from Pompeii, I was shown a loaf of bread stamped with the baker's name, and wine encrusted in a jar. I also visited Puteoli, an hour's ride from Naples, and fancied the joyful meeting there of Paul and the brethren, and the happy week they all spent together, he refreshing himself after his fatigue and dangers, and all hearing of the grace of God, praising him for his goodness, and talking of the glory of his kingdom. Puteoli, now Puzzuoli, is situated on a delightful bay, and contains about 8000 inhabitants. There are considerable remains of the once magnificent temple of Serapis. I indulged the thought of the apostle having exhorted many within its walls to turn from dumb idols to the living and true God. From Naples I communicated a third time with Dr. Naudi, and transmitted to him a copy of Deborah, No. 12, rendered into Italian by the Abbe Cauvon, together with the original, requesting the Doctor to revise and correct it, and, if approved, to get it printed in England. The information received at Rome concerning the state of the Jews in the Neapolitan territory I found to be correct. There are only a few Israelites scattered in the capital, and they have no synagogue. I called at one house, but the head of the family who spoke French, was absent; his wife was utterly ignorant of her own Scriptures; and I had no tract to give her, having previously consigned the four I brought with me in as many languages, to a pious Swiss; who resides near the city. These I afterwards learnt, he had inclosed with a note to Mr. Meyer, a rich man of Frankfort, and Commissary of the Austrian troops in Naples, a Jew, baptized in the Romish church. In the note, he requested him, after perusal, to send them to Mr. R. the king's banker there. My Swiss friend expected to receive the tracts again.

In a public paper I observed, that another R. (Mr. J.) has been appointed Austrian Consul General at Paris, and Mr. S. R. is reported to have been baptized at Vienna, and prince Esterhazy to have been his sponsor.

On the 18th of March, I departed from Naples, on my return to Rome, which journey I accomplished with less fatigue in four days and a half, but not with less danger from the banditti, who infest a considerable tract of the road. But he, who is "of more might than the hills of the robbers," guarded me, and brought me back in safety. Before I took my final leave of Rome, I attended again at the synagogue. It was the feast of the Passover, but nothing particularly indicated it as a *high day*. Two Romish priests were present, and Mr. M. who informed me, that when a Jew, who has joined the Romanists, returns to his old community, the government requires the payment of a certain sum of money by the Jews, as an indemnity for the expences it incurs on his account. After service, I put into his hand a Hebrew New Testament for the rabbi or for himself, if he would keep it as a remembrance of me. He received it very civilly, and likewise a Hebrew tract; both which, I doubt not, will come under the perusal of the rabbi and others, who understand the language. I was afterwards informed by a Christian friend, whom I had seen in Naples, that he had that same morning been present at the baptism of three poor Jewesses in the church of St. John in the Lateran. I regretted not hearing it in time to have attended there. After the effusion of the water, an exhortation was addressed to them by a priest, who closed it by recommending them to put themselves under the protection of the virgin. A marriage was published in the synagogue. The bridegroom was present, but not the bride. He wore a new cocked hat, and a white silk scarf. It was announced, that the marriage would be valid, after it had received the sanction of government. During the carnival at Rome, which lasted eight days, the Jews were obliged to furnish about forty crowns worth of cloth per day, part of the prizes established for the horse races; the remainder is paid

in money by the city. Notwithstanding this, it is a singular fact, that the Hebrew ritual is the only one which is *publicly* tolerated there, besides their own. This proscription reminds me of another, which was published in the form of a *bull*, and affixed to the vatican during my stay in Rome. It is dated Feria 11, die 17 Decembris, 1821. Among other condemned books, (operata damnata) is Van Ess's version of the New Testament. Germanice et Latine sacra Scriptura Novi Testamenti versa (Germanice) a D. Leander van Ess, Professore et Parrocho Marburgensi;—which the pope 'damnavit et damnat, proscripsit proscribitque.' The Prussian Envoy's Secretary at Rome, Mr. B. is a pious man; understands English, and is married to a pious Englishwoman. We exchanged visits, but I was disappointed in seeing him, though twice at his house. Wishing to interest him for the Jews, I enclosed to him a copy of *Attempts* in German, with your address noted on it; also one of the Society's English tracts.

I sent my parting epistle to the synagogue, to the care of Mr. M. It was addressed within, 'To all the Hebrews in Rome.' Eight days, including a sabbath, brought me again to Florence, from whence, after four days, I proceeded to Bologna, which I reached in two more. From thence I forwarded per post, a Hebrew tract to the synagogue of Ancona. There are no resident Jews in Bologna, but I had a good opportunity of presenting to the Hebrew professor, Signor M. a priest, a copy of the Hebrew Testament, which he had never seen, and which he gladly received, and likewise a Hebrew tract. After resting a day in Bologna, I bent my course toward Venice through Ferrara, the frontier city of popedom, which I reached the same evening. The Jews there amount to 1500 or 2000, and have four synagogues, and a Ghetto, but are at liberty to reside any where in the town. I conversed with four or five, "with stammering lips in another tongue;" sent a Hebrew Testament to the Rabbi, and gave away two Hebrew, two Italian, and one French tract on the Sabbath-day passed there. On the

Monday I pursued my course, and, sleeping that night at Mercelli, reached Maestra the next evening between six and seven, where I embarked in a gondola, and in about an hour and a half landed safely within the inn in Venice.

I was much struck with the singular construction of this *Second Rome*, which floats, as it were, on seventy-two islands with its eighty churches, 400 bridges, and 180,000 inhabitants and their dwelling-houses. Scarcely a street is to be seen, except a watery way; and no carriage, but a gondola. I passed three whole days there, and visited the Ghetto, and its seven synagogues. One is Spanish, and the largest, and may contain seven to 800, two are German, three Italian, and one Levantine. The total number of members, according to an Italian, is eight or 10,000, but I could not find out the number with any exactness. I judge that all the synagogues might contain between two and 3000. According to Dr. Naudi's suggestion, I endeavoured to discover, whether there were any Karaites there. A German Jew, who well knew the distinction, informed me there were none, but I should say, he himself was a Talmudist. When I first saw this man, he was the only one in the synagogue, and I found him occupied in his devotions. On approaching him, and looking into his book, I perceived it was the Hebrew Psalter. He was an aged person of respectable appearance, and after addressing a few words to him, and referring him to a consideration of the 53rd of Isaiah, I turned my steps to the *Chanter*, who had just entered, prior to the evening assembly (for I learnt there were two daily services in these synagogues, and *three* in one of them) but I did not quit the room, without presenting the aged Israelite with the Hebrew address, "To all the seed of Israel," with my good wishes. The service soon began, and did not last long, but, before it was over, I wished to visit the others. My guide conducted me in succession. In some the service was going forward, and in others it was appointed at a later hour. One of the wardens seemed to be better informed than many, and was not ignorant of

the Prophets. He went so far as to acknowledge the close connexion between the Old and New Testaments, and to my great surprise confessed, that *Jesus Christ was second to God*. I regretted much that time did not permit me to prolong the conversation, but it was now dusk, and I had to return to the inn, about two miles by water. I left "Deborah" with him. On enquiring how they were supplied with the Hebrew Prophets, I received for answer, that the press, which formerly existed there, has long since ceased to work, and that their Bibles have been printed, either at Amsterdam, or Pisa. Funds, they say, are wanting to set the wheels again in motion; but it is well known there are wealthy Jews there, so this suspension seems to be occasioned more by want of the will, than the means. In my aquatic excursion, I was accompanied by two Christian friends, and fellow-travellers, who each drew on a separate conversation with one Jew and another, so that many words were spoken to different Israelites. May they have been spoken in *due season*! One of these was a school-boy, who, having said he was taught to read the Psalms in Hebrew, as well as Italian, was desired to recite the 1st Psalm in the latter tongue, which he did correctly. He informed us, that there was one copy of the Italian New Testament in his school. On being asked, what he thought of Jesus, he acknowledged him to have been a *Great Apostle*. The Jewish quarter has nothing objectionable in it, and they are free to live in what part of the city they please. Our guide conducted us back to our gondola, and when I put into his hand the Hebrew Testament, covered and addressed to the Rabbin, and which he promised to deliver, he begged me to give him one of the *little books*, and when I told him I had no more with me, he offered to call at the hotel. Seeing his earnestness, I consented, and the next morning he came at the appointed hour, and received for himself, and others, two Hebrew tracts, one German, one Italian, and one French. On the 4th May I re-embarked for Maestra, and got to Padua in the evening, where I spent the following day, a Sabbath;

and from thence dispatched a copy of my epistle to the synagogue of Ferrara. On Monday I set out from Padua, and resting for breakfast at Vicenza, reached Villa Nova that evening. On Tuesday leaving that place, and passing through Verona, where five to 6,000 Jews are said to reside, I arrived for the night at Desenzano, and the following evening at Chiari, and the next at Milan, from whence I transmitted (during my three full days sojourn) to the Venice synagogue, copies of the epistles addressed to those at Turin, and Leghorn, &c. one of the former was at the same time sent to Verona. On Friday eve I paid a visit to the synagogue of Milan, which I was surprised to find a small one, there being only fifteen to eighteen Jewish families resident in the city. About fifteen persons were present at the service, which was performed by a reader. I learnt there, that 500 Jews dwell in Padua. After service, my Christian companion and myself engaged two groupes in conversation, but found them very ignorant. I produced a Hebrew Testament which none had seen before. The type was admired. I got the most intelligent to read part of the 1st to the Hebrews, and all the 3rd of St. John's gospel, but perceiving an indifference to the contents, I put the book in my pocket again, and left with them two copies in German Hebrew of *Light at Eventide*. Three Austrian soldiers, Israelites, were present in the congregation. Expecting a fresh supply in Switzerland, I rather wished to leave my last Testament in Italy. Ten copies or extracts of my letter have been sent to the great synagogues in Italy, besides the two on establishing a Bible Society. I departed on the 13th of May from Milan, and on the 6th evening was thankful to reach Geneva after thirty-seven days of fatigue, not without danger in many places. My daily stages were Arona, Domo d'Ossola, over the Simplon to Brig, Sion, St. Gingouf. At Geneva I rejoiced to meet a knot of Christians, and was also refreshed by a sight of some Expositors of 1821 and 1822, and obtained there some copies of Tentatives and Deborah. I distributed some of the former among the

most zealous, and endeavoured to stir them up to form some association connected with Basle. After nine days repose, (during which I was prevented by a storm from visiting twenty individuals near the town, called Samaritans, because they only acknowledge the Pentateuch,) I set out for Lausanne, thence to Iverdun, where I saw a great friend of the Jews, Miss Greaves, and captain and Mrs. Hillyer, pious people, with whom I left Tentatives, as also with M. Wytttenbach, and two other pastors at Berne, where twelve Jewish families reside. Antistes Hess, M. Gessner, and another at Zurich, besides German Tracts, and English to one and another on Jewish subjects, and, passing through Schaffhausen, reached Basle on the 10th inst. where I think of resting in lodgings till near the end of the month. M. Blumhardt is not yet returned, but I expect to get more information than I have at present concerning the Mission House. I hear that Mr. B. has proposed to educate missionaries for the Society at £20 each per annum, which is moderate; and if an association, or a few benevolent persons, would join in supporting one or two students, they would probably take a greater interest in the labours of the Missionaries they patronise. I think of proceeding from hence to Frankfort, and have already apprized Mr. Marc. Whether I journey to Amsterdam, and then to Brussels, and Calais, and over, or go direct from Frankfort, is uncertain. I shall be glad if Mr. Blumhardt returns before I leave this.

Yours, &c.

VIATOR.

EXTRACTS FROM THE JOURNAL OF MR. WOLFF.

[Continued from page 302.]

Jan. 9, 1822. Hanna Walad Yussuf Lajin Alkalebi, a very amiable eastern Catholic, who resides with his wife, a Damascene lady, in the French Haw, introduced me to Simon Zedaka, the most learned and most respectable of the Jews at Said; he was just in his shop, and very busy indeed. I did go to him, and told him that I wished to see the synagogue of the Jews. Simon Zedaka left all behind, and said to me, I know

the reason of your coming here, you will talk with us about Messiah, come, and let us go to the synagogue. He called the schoolmaster, Mose Romno, and opened the synagogue, and brought forward the five books of Moses and the Prophets. I tried to shew to them the 53d chapter of Isaiah; but Simon Zedaka said, "You will shew us the 53d chapter, but we will first of all shew to you another chapter of Isaiah, the lxvith chapter, 17th verse. 'They that sanctify themselves, and purify themselves in the gardens, behind one tree in the midst, *eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord.*' Who eats swine's flesh?"

I. If you wish to argue with me, we ought first of all to state the proposition which is called in question; tell me, therefore, what do you intend to prove by this verse?

Simon Zedaka. That the Christians have not the truth, for they consider it as allowed to eat swine's flesh, which is contrary to the words of Moses and the Prophets.

I. By the arrival of the Messiah, the ceremonial law intended to point out to us Christ, was abolished, and the new covenant predicted by Jeremy was to take place. Christianity, however, does not consist in eating swine's flesh, yea, it even forbids to eat not only swine's flesh, but any thing whereby our brother stumbleth (Rom. xiv. 20.) Christianity consists in believing, *that all Israel shall be saved*; that the Son of David shall reign for ever; that all Gentiles shall come to his light; and that Jesus of Nazareth is that Son of David, who died for our sins, and was pierced for our iniquities.

Mose Morno. What proof have you that he was already come?

I cited Genesis xlix. 10, and Dan. ix. Haggai ii. 9.

Mose Morno. Daniel himself confessed, that he does not know that time. Hear that great prophet. "And one said to the man clothed in linen, which was upon the waters of the rivers, how long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand, and his left hand unto heaven, and

sware by him that liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished, and I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end."

I. The prophet is here speaking of the second coming of our Lord, of that time which Jesus Christ himself predicteth, saying, "Of that time, when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth the sheep from the goats.

Simon Zedaka. You speak the truth, I believe!

Mose Morno. Some think that the Mahomedans choose always their Sultans out of the tribe of Judah, then Shiloh is not yet arrived.

I. We know the genealogy of the Sultans, they are born Mussulmen.

Simon Zedaka. I am in the possession of the New Testament, I read it, and was pleased with it, it does contain consolation for Israel. Israel must finally be saved. I have bought it from one who was no friend of Israel at all!

Mose Morno. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!"

I. Jesus Christ has published peace upon the mountain! peace to the poor in spirit. "Blessed are the poor in spirit, for theirs is the kingdom of heaven!" Peace to those that are in distress, "Blessed are they that mourn: for they shall be comforted!" he has published peace which the world cannot give, "Peace I leave with you, my peace I give unto you: not as the world giveth," John xiv. 27.

Simon Zedaka did go with me to his house, and shewed me a New Testament, and observed, that gentleman, who brought me this book, came not with love to the Jews. He said to me: It

is the principle of this book: Hear, O Israel, the Lord our God is one Lord! Mark xii. 29, but one thing strikes me, this is the doctrine: "That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also."

I ask you now who will ever do this?

I. All this, will say so much that we ought to forget injury committed towards us; thus did Joseph behave himself towards his brethren, and David the king towards Saul; he wept for the death of that man who persecuted him throughout all his life! and Christ prayed for his enemies, "Father, forgive them, for they know not what they do," Luke xxiii. 34. He gave me letters for Safet. At Said are ten families of Jews. Hanna Jussuf Lajin Alkalebi, has given me letters for Damascus, in order that I may be introduced to the Jews of that place. They are in Damascus, mighty, rich, and learned.

Jan. 10, 1822. Left Said, in the company of Mr. Carne, and did arrive in Barut in the evening. The Jews here are in a very ignorant state. I preached to two of their Rabbies the Gospel, without the least resistance; there are only five families of Jews. I met here my old friend Mr. Burt, who promised to be my correspondent, and forward as much as possible my views with regard to the conversion of the Jews in Mount Lebanon.

Jan. 12, 1822. Read Isaias the prophet, and the gospel of St. Matthew.

Jan. 13, 1822. Read the gospel, and an English hymn in the company of Mr. Jollet, Carne and Burt.

Jan. 14, 1822. Copied my letter for Mr. Drummond.

Jan. 15, 1822. Copied my letter for Mr. Drummond, Peter Lee, and Dr. N.

Jan. 16, 1822. Called on Peter Abbot, Esq. read the Prophet Isaias in Hebrew. Bishop Antonio Syriani called on me.

Jan. 17, 1822. My soul was oppressed and low, and I did not know how to console myself. I read Luke xv. and was struck with the words: "But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed

him." O Lord, wilt thou have compassion on me, I am yet a great way off, I feel it from day to day stronger and stronger! Have compassion on me, run and fall around my neck, in order that I may not be able to fly from thee! A Maronite priest did to-day call on me, and said to me that he loves me very much, but I want one thing, and this is to believe in the pope.

I. Persuade me by the gospel, that the belief in the pope is necessary for our salvation, and I shall most heartily subscribe to your wish.

Maronite. "Thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it," Matt. xvi. 18.

I. And our Lord hath faithfully accomplished that promise, when Peter added three thousand to the believers of Christ by his first preaching, who continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers, and in this manner we see that Peter became a rock; for the foundation of the church was laid down; those 3,000 brought the doctrine of Christ to several parts of the world, and the gates of hell, persecution and death, were not able to prevail over those believers.

Maronite. Where has been Peter?

I. At Antiochia and Cesarea.

Maronite. And at last at Rome.

I. Although it is very uncertain, I am ready to believe that he was at Rome; but it does neither follow that Peter was head of the apostles, nor that the pope is the rock upon which Christ builds his church.

Maronite. What do you think of Augustin?

I. He was a very good Christian.

Maronite. Was he a learned man?

I. Very learned indeed!

Maronite. Was he a Catholic?

I. Yes.

Maronite. Did he believe in the Pope of Rome?

I. No, not at all.

Maronite. You are now going to the convent of Ayin Warga, I will give you a letter for the Bishop Gibrail, who is able to argue better with you than I am.

Jan. 18, 1822. Preparation for my

visiting the prince of Mount Lebanon, Mr. Abbot prepared the letters of introduction. Monsieur Rattier, Eleve Interprete de France, and Mr. Palani from Piemonte called on me. The first is residing at Ghazir, upon Mount Lebanon, with the purpose of learning the vulgar Arabic. Mr. Abbot, and a Turkish merchant, named Haygj Mahomed Hareishi from Fez, did spend the evening with me in my room.

Jan. 19, 1822. Read the Bible, took lessons in Arabic, and was introduced to the governor, who expounded to us the Koran.

Jan. 20, 1822. Read the prayers of the Church of England.

Notandum. At Naples, I must ask for Ibrahim Katif Miri Souuri.

Jan. 21, 1822. Prepared myself for going to the Emir Bashir, but was not able to leave Barut.

Jan. 22, 1822. Sent my servant to Ghazir, a Capuchin convent, where Mr. Rattier, a French gentleman, resided, with the purpose of learning Arabic, and I went to Emir Bashir, the prince of the Druses in the mountains of Lebanon. I slept the first night in Dir Alkamo, in the house of Germaus Serkis, curate of Dir Alkamo.

Jan. 23, 1822. Mr. Abbot provided me with a letter of introduction to the prince of Mount Lebanon.

Jan. 24, 1822. Introduced myself to the Emir Bashir, who received me very kindly, and gave me a letter for the president of Ayin Warga, in order that I may learn there the Arabic language, and a firman for the whole country of Mount Lebanon. Returned to Barut, and slept on my return in the village called Ahyin Ameb, in the house of the Maronite peasant, called Nicola.

Jan. 25, 1822. Arrived at Barut; slept in the house of Mr. Abbot, where I tried to bring away M. from his foolish idea of marrying an Eastern lady for novelty.

Jan. 26, 1822. Left Barut, passed Nahr Alkalb, where a Latin inscription in the rock is observed, and arrived in the house of Monsignor Luigi Gandolfi, Vicario Apostolico di Roma, upon Mount Lebanon; he shewed me letters of Shech Ibrahim. I gave him my

confidence, and told him, that I revere deeply many members of the Catholic Romish church. He knew Burckhardt the missionary very well. He desired to get an Arabic Bible. He observed that he is persuaded the Society has not made any alteration in the text.

Jan. 27, 1822. Arrived in Ghazir, which was formerly the convent of Capuchins. I met there with my servant, and a Sicilian physician, called Mr. Fernando; Mr. Rattier was returned to Barut; was introduced to the prince of this place, Abdallah, who is only fourteen years of age, and to the bishop Gibrail, to whom I delivered the letter of a Pater, who wrote to him, that he should try to convert me to the Catholic church, for I had told him that I was ready to acknowledge the pope if he would show me the necessity of acknowledging him by *Scriptural* proofs.

Jan. 28, 1822. I left Ghazir, and went to the Maronite college, Ayin Warka. We stopt for three hours in the Armenian convent, called Bait Hashbuh, Dir Alarmin Mar Antonius Beduani; the name of the superior is Gregorius; they expressed a desire of establishing a college in England. They have been very hospitable and kind indeed. They argued with me, and asked me what my belief is? I said, I believe that Jesus Christ was the Son of the living God, and he came down from heaven to die for poor, wretched sinners, and he arose again from the dead, and ascended towards heaven, whence he will come to judge the quick and the dead!

Rais Gregorius. Your faith is very good, but one thing more, and you shall be saved, and this is, believe in the Vicar of Christ, the pope.

I. Paul and the apostle said another thing to the keeper of the prison, when he asked, "Sirs, what must I do to be saved?" and they said, "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts xv. 31. viii. 37.

Padre Stambuli, my Arabic master at Ayin Warka, who was present, replied, "If we believe in Christ, we must believe the words of Christ, and the word of Christ is contained in the Old and New Testament." I wondered that the Maronite mentioned not belief in tradition.

I. I agree with you so far, and I am ready to acknowledge the pope, if you do show me by Scripture that it is necessary.

Hannat Stambuli. You acknowledge that Peter was the first of the apostles?

I. No; not at all.

Stambuli. Why did our Lord ask Peter thrice, "Simon Peter, lovest thou me?" and no other apostle, and charged him thrice to feed his lambs? John xxi. 15.

I. He had reason for asking Peter so impressively, for Peter denied him thrice. We learn by this, that the Lord receives repenting sinners.

Stambuli gave up this point, and said, You say you believe all that is written in Scripture, why do you not believe that the bread and wine are changed into the body and blood of Christ, which Christ affirms, saying: "Take, eat, this is my body," *Hoc est corpus, meum* (every Maronite knows these four Latin words) Matt. xxvi. 26.

I. That these words must be taken *spiritually*, is clear from John vi. 63. After we had dined, we proceeded on our journey for Ayin Warka, an hour distant from Mar Antonius Beduani. The Rais received me kindly, introduced to me the eighteen pupils, who receive eating, drinking and clothing gratis from the convent. I did go in the evening to the church, and heard them sing the Syrian Psalms. The old priest Ibrahim spent the evening with me, and told me events of former times.

Jan. 29, 1822. The Maronites of Ayin Warka celebrate to-day the feast of Ephraim Syrus. I wrote to-day in Arabic to professor Lee. The fifteen pupils of the convent of Ayin Warka, assemble themselves daily three days before the altar of God; their master stands in the midst of them; and thus they praise in a melodious harmony, the Redeemer of the world, in the Syrian and Arabic language! Kyrie Eleison, Christe Eleison is heard repeatedly! Oh, that no prayer to a creature may be mixed with it! But, alas, this is not the case! they unite their voice in the exclamations: "Mar Ephraim, Asallimin Agelnar, Holy Ephraim, pray for us!" I took to day a walk in the company of my master, Huri Hannah Stambuli, to the Armenian convent, called

Dir Alkareim. The Rais of this convent did not receive me so warmly as the Rais of the Armenian-convent, S. Antonio Badwi (Padua) did. They have very few books in their library. I feel a most awful barrenness in my heart, since I cease to labour among my brethren.

Jan. 28, 1822. Read the gospel in Arabic with the priest Stambuli. Oh, my Lord, I perceive that I shall always remain the same Wolff, I may be employed in any object whatever! I need thy grace, I want thy help, that thou mayest overshadow me with thy Holy Spirit! That thou mayest come down upon me with the light of thy countenance! Lord, Satan persecutes me wherever I am, wherever I delay. Oh that thy presence may always be before my eyes, that I may not fall in sin again as hitherto! For the sake of thy only begotten Son, I beseech thee, let thy sanctuary not be blasphemed—give me from day to day a stronger knowledge of my heart, and let that knowledge of sin be accompanied by true repentance, and confession of sin by true contrition. Amen!

Meditation.

I am now, but there was a time when no man knew me, when I was not, and this is the case of every creature I see around me! There must therefore be a *Being* which has given me existence! and this is confirmed by a book which was preserved through all revolutions of times from century to century! That book tells me, that a being called *Elohim* has created heaven and earth, and he made a *man* in his *image*, after his likeness, that we may seek the Lord, and find him; but, how, O Lord, is it, that I am so wicked, that we are so wicked! God is good, and from him therefore do all good things originate. Philosophers ask for many centuries, Where is the origin of evil? and they are not able to give a satisfactory reply. The scriptures alone satisfy my mind; it is true, it does not satisfy a spirit desirous of cavilling, but a soul which breathes after God, and thirsty after the fountain of life; it tells me that a serpent was more subtle than any beast of the field, that a dragon deceived Eve, the woman,

and nations! and from thence the *evil* originated. And, O Lord, how strongly do I feel this evil in my own breast, wretched man that I am, who shall deliver me from the body of this death? blessed be thy name, I am able to thank thee through Jesus Christ our Lord, through whom he giveth us victory!

Jan. 30, 1822. Oh that the Lord may have mercy upon me, and call unto me with the power of his Holy Spirit, Joseph my son, Joseph my son! I perceive the necessity of writing to England for a fellow labourer. All the reading of religious books is of no use if the Lord does not carry on his work in our heart. Lord, help, I beseech thee, Lord, help me with the light of thy countenance! Oh that I may become a Jew, truly converted unto thee, like thy servant Paul! Out of the depth, O Lord, I call unto thee! It is awful to kneel down before the throne of thy grace, and our heart is far from thee still! Oh that I may be disposed to go apart to pray. Lord, so many friends in England look with expectation after me, it would be awful if they should be disappointed! the enemy, the enemy of mankind would say, *Thus we would*. I wrote a letter to-day to dear Mr. Simeon in the Arabic.

Conversation with my Lord.

Lord, I have left behind a mother, who does not yet believe that Jesus is the Christ, and I have left behind three brothers and three sisters—if they should hear how much the profession of thy name, which I have performed, has profited not only to my soul, but likewise to others, they shall surely rejoice, and it may be the means of their conversion, but if they should hear the contrary, if they should hear that their Joseph lives in sin, and has been the reason that their enemy triumph, that they shall not know what they say—and I shall be the reason that the grey hairs of my mother go down with sorrow to the grave! Yea I, even I should bring down the grey hairs of my mother with sorrow to the grave! Why art thou cast down, O my soul? and why art thou disquieted within me! hope in God: for I shall yet praise him, who is the health of my countenance, and

my God; for I have heard with my ears, my fathers have told me, what work thou didst in their days, in the times of old! Thou art my king, O God: command deliverances for Jacob, and for myself.

The Maronites of the college at Ayun Wargha assemble their pupils every day in this church, and among the other edifying prayers, the following prayer of Ephraim Syrus is heard, which I think to be worth the while of giving here in its Latin translation.

“Jesu parens ac Pastor optime, tecum gewitum invoco, quemadmodum regius me docuit vates in Psalmo, inquit: Miserere mei Deus secundum magnam misericordiam tuam: lava me ab iniquitate mea, et a delicto meo munda me. Tibi soli peccavi, et malum coram te feci; te ad iracundiam audacissime incitavi; tu autem qui suavis supra fidem, et mitis es, nobis succensere ne velis, neque vultus tui serenitatem nostris unquam peccatis sinas abnubitari. Per caritatem patris, et Spiritus tui, precor quæsoque, ut omnibus delictis meis ignoscas.

“Ex numero me esse vides centum ovium felicissimarum, quæ sub tua degunt custodia. At pro miser! Excessus e grege, et inconsulto huc illuc erravi, quoniam proditoris fraudibus me decipi passus sum. Amantissime Pastor, egredere, obsecro, ad me quærendum, et inventum ad ovile reducito super humeros tuos, ut angelorum cætus et Ecclesia sponsa tua cum omnibus filiis tuis de ove, quæ jam perierat, inventa tibi, congratulentur!

“Ne sinas, Domine, ut a te divellar, quamquam flagitiosissimus; quandoquidem mos est clementiæ tuæ perditissimis quosque homines suaviter ad sese allicere, et revocare. Suscipe ergo indigni atque immerentis famuli pœnitentiam, escorantis Majestatem tuam, ut per immensam gratiæ tuæ largitatem sibi quoque, quemadmodum Latroni, ignoscas, et omnia peccati vulnera sanare velis, quibus præter te, mederi nemo potest.

“Dulcissime Jesu, mortalium salus et indulgentiæ largitor, qui in Calvariæ montis vertice oblatus es, ut humanam naturam saluberrimo tui corporis sacrificio æterno Patri recon-

ciliares, suscipe, quæso, oblationes precesque nostras, &c. &c.

Jan. 31, 1822. I encouraged the priests of Ayun Wargha, to translate the prayers of S. Ephraim into the Arabic language, which I should send to England for its being printed there, in order that they may be distributed in Mount Lebanon, and translated into English for distribution among the English nation. They flattered themselves by it.

Feb. 1, 1822. Yussuf Ibrahim Elias, a Maronite Shech, my master Hannat Islambuli, a Maronite priest, and Yussuf the superior of the convent, assembled themselves in my room, in order that they may argue with me, and convert me to the Popish church.

Shech Yussuf Ibn Elias, Do you love the truth?

I. Very much.

Shech Yussuf Ibn Elias. You must become Catholic as we ourselves are, you must believe in a holy Romish Apostolic church!

I. I shall do so, as soon as you prove to me by the Old or New Testament, that the belief in the Pope is necessary for our salvation.

Yussuf Ibn Elias. I shall do so by Scripture, and by human reason.

I. I take *only* the authority of the written word of God for granted, not the authority of my understanding, for my understanding may deceive me.

Yussuf Ibn Elias. You speak well, I shall prove to you by Scripture that you are wrong, and *first*, I mention to you the words of the Song of Solomon, (Song of Solom. v. 1—9) *My dove, my undefiled is but one, the church of God is that dove, and that church must be one.* I ask you, what church is now the true church, the *Romish* or the English church?

I. (The scripture before me) All those who believe in Christ Jesus, (Acts xvi. 31. John iii. 36. Rom. i. 16, 17.) All those who build upon the foundation of the apostles and prophets, and who have Jesus Christ himself as the chief corner-stone, (Ephes. ii. 20, 21. 1 Cor. iii. 11.) who are baptized in his name (Matt. xxviii.) all those are one church.

Yussuf Ibn Elias. You believe in

Christ, you must believe every one of his words.

I. Surely.

After I had answered the expression of Christ, Thou art the rock, (Matt. xvi. 18) they confessed that they can no longer argue, and break off. Stambuli said, he will continue next morning to argue on the subject.

After I had proposed the plan of establishing a college upon Mount Lebanon for English Christians, to the superior of Ayin Warga, he encouraged me to write about the subject to the Bishop Hannat, vicar general of the patriarch of the Maronites, residing at Antura. I wrote to him, and desired him, 1. To translate some prayers of S. Ephraim into the Arabic language, which may be printed in England. 2. I asked Bishop Hannat, whether he would have any objection if the English nation would establish a college upon Mount Lebanon, and learn Arabic and Syriac from the Maronites, and the Maronites the English, French and Italian languages, from the English gentlemen who might come here. 3. Whether he may agree, that I should propose to my friends in England to establish a college for Maronites in England, like that at Rome. I wrote to him in the Arabic language.—(*Here follows a Copy of his Letter.*)

Feb. 3, 1822. Luigi Assemani desired again to argue with me about faith in the Pope, the Virgin Mary, and the Saints. But as he is fourteen years of age, I thought it not to be fair at all to argue with him, I told him, therefore, that I advise him to read the Word of God diligently, which tells us, that God shall add the plagues written in this book, upon that man who should add something to it, and take away his part out of the Book of Life, and he should read that word of God with prayer, and thus he shall perceive the reason of my disbelief in the Pope.

Huri (Priest) Hannat Stambuli, Yussuf Elias, and other Maronites, asked me, whether I had read the Church History? I replied, "Yes," they desired me then to mention *one* instance, when the Pope did err in matter of faith? I mentioned to them *two instances*—that with *Pope Honorius*, the other with *Liberais*.

Copy of the Letter I wrote to Monsignor Luigi Gandolfi, Apostolic Vicar in Mount Lebanon.

Illustrissimo Signore,

La lettera che ho ricevuta dalla V. S. Illustrissima ha confermata in me la persuasione, che la V. S. Illustrissima sia una persona degna del nome e del titolo di *Vicario Apostolico*, e per questo stesso motivo, Io non dubito un momento, ch'io possi prender la liberta d'indirizzarmi alla V. S. con questa e supplica umilissima.

La V. S. sa lo scopo del mio viaggio e un scopo (ch'io spero nella misericordia infinita di Dio) che sarà lo scopo, di tutta la mia vita, cioè di far conoscere, il Redentore dell'Uuiverso agli Ebrei già il popolo di Dio—ed il valore del suo sangue prezioso. Ma l'esempio d'un Apostolo da Dio ispirato, l'esempio d'un Paolo, e l'esempio de' Missionari m'hanno convinti, il Commandamento del Nostro Signore Stesso d'essere prudente come una serpente, e semplice come una colomba, co dico m'hanno convinti che si dee usare prudenza, e per questo stesso motivo ho determinato (essendo il primo anno ch'io vado fra gli Ebrei) di cercare soltanto per un anno intiero nello stato e nei costumi degli Ebrei, e sapendo che si sono delle persone degne del riguardo fra i Ebrei in Aleppo, ho l'intenzione d'andar la dopo alcuni giorni e restar la alcune settimane; dunque Io sarei per questo stesso motivo moltissimamente obbligato alla V. S. Illustrissima, se la V. S. Illustrissima mi mandarebbe per mezzo del latore di questa lettera mia, una lettera di raccomandazione per il Signor Esdra de Picutto e per il Rabino di Aleppo; e scrivi a quei-Signori ch'io sono venuto per cercare nello stato degli Ebrei. Il mio cuore sarebbe infatti sempre penetrato dal gratitudine verso di Lei; ed io nella misericordia del Signore e nella sua infinita grazia chio spero di veder una volta la V. S. Illustrissima, dinanzi il trono di quello Signore chi regna lassu e chi sede alla destra del Suo Padre Eterno, dinanzi il trono di Gesu Cristo, il quale e *Dio* in Eterno! E, sapendo la propria mia debolezza, Io prego la

V. S. ed il Signor Padre Renardo di pregar ancora per me, che Iddi dia a me stesso un cuore veramente contrito ed umiliato. "Cor contritum et humiliatum, Deus non despicias," ed accio io facci tutto per la Gloria del Signore! Non nobis Domine, non nobis, sed nomini tuo da Gloriam! Illustrissimo Signor Viscovo, e carissimo mio Padre Renardo, vi assicuro che io piango pensando dell' anima mia peccatrice, ed osservando che io porto con me ed in me itesso lo *istesso uomo*, se Io guardo sulla mia propria indegnita, ma con tutto cio io lo so che la Grazia del Signor, e abile di rimuovere i montagni stessi. Qui declinasti coelos et descendisti, tetegisti montes et fumigavere (Augustinus in suis confessionibus) Quanto felice Io sarci se Lei ed il Signor Renardo mi degnarebbero ancora di una lettera, ed Io sarei ancora molto obbligato alla V. S. Illustrissima se la V. S. Illustrissima, tutti e Cristiani di questo montagno di pregar per la Salute del popolo d'Israele! E mi sarebbe una gran consolazione, se la V. S. Illustrissima ed il Signor Padre Renardo mi assicurarebbero nella risposta che ambedu e hanno pregati per la conversione d'Israeli.—Suo Servo indegno,

GIUSEPPE WOLFF.

Meditation.

Feb. 3, 1822. In the night, at half past eleven, my soul was filled with sorrow on account of past sins committed, and of my indwelling sins. Oh Lord, I cannot be quiet, and I must be going about to preach thy word in the spirit of that Lord whom I will preach to all people living in darkness . . . Oh, I feel that I think often, very often, more of the people to be saved, than of the saving Redeemer and Lord, and more frequently of myself. I beseech, therefore, O Lord, *create in me a new spirit, a clean heart, a contrite spirit, a broken heart!* Oh! when I think in what heavenly frame of mind, thy servants *Brainerd* and *Henry Martin* did walk, and in what heavenly frame of mind still thy servants Charles Simeon, Thomas, and Ward are walking, and brother La Roche and Detrich! Oh let thy cause not be blasphemed, O Lord, I beseech thee, let thy cause not be

blasphemed! Make me an instrument for the salvation of thy people, my brethren; but, Oh! that I may feel it stronger, and experience it stronger in my own heart, that I am arrived *to the desired haven*—to the *experimental* knowledge of the love of Christ experienced in my own heart!

"Watchman, what of the night? Watchman, what of the night? the watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye; return, come!"

Oh Lord Jesus Christ, whose name is so sweet, I am now writing these lines down upon paper, but do I feel the truth, the force, the power of it, in my own heart? Thy law is so beautiful, thy word is so beautiful, thy covenant is so beautiful, make with me that new covenant, not according to the covenant that thou madest with my fathers in the day that thou tookest them by the hand to bring them out of the land of Egypt, but let this be thy covenant with me, put thy law in my inward parts, and *write* it in my heart, and be my God, O Saviour, and let me be thy son, that I may have my delight in thee, day and night!

February 4, 1822. (Ayun Warga.) The following persons in mount Lebanon have desired Bibles:—

Monsignor Luigi Gandolfi, Bishop in partibus, and Apostolic Vicar to his holiness the Pope, for mount Lebanon and whole Syria, residing at Antura. (in Arabic) Monsignor Hannah, Bishop at Apamia, and Vicar-General to the patriarch of the Maronites in mount Lebanon, residing at Suik Michael, (in Arabic). Hannah Stambuli, priest, and professor of the college at Ayun Warga, desired a Turkish New Testament and Bible. Yussuf, priest, and superior of the college at Ayun Warga, desired an Arabic Bible or New Testament. Shech Habib, Maronite, desired an Arabic New Testament. Shech Faris, Maronite at Ghusta, desired an Arabic New Testament. The Melchite priest, Anton Dakur Alkalebi. The Melchite priest, Gibrazil Marrash Alkalebi, both in the nun's convent of Saidat Bshara, desire Arabic New Testaments and Bibles. Yussuf Alghawi, desires an Arabic New Testament.

The French Consul at Bairut, Mr. Aubin, told me, that he should be very happy to promote the cause of the British and Foreign Bible Society. Mr. Abbott, the English Consul, expressed the same wish.

February 4, 1822. The following letter, contains the answer of Monsignor Luigi Gandolfi, to mine of February 3.

Ill^{mo} Signore,

Ricevo in questo momento la pregiat^{ma} di Lei lettera nella quale mi dice, che pensa di passare in Aleppo, io prego il Signor di' accordarle un felice viaggio, e faccia Iddio che la di Lei Missione abbia tutto il successo che lei desidera. Le acchiudo qui la lettera che lei mi domanda per il Signor Esdra di Piccioto, Console Generale Austriaco in Aleppo. Avra la bonta di sigillarla. per li Rabbini poi io non conosco alcuno di loro, e non ho qui alcun Segretario Arabo per scriverli, e non saprei neppure cosa scrivere, e forse senza lettera e meglio, perche allora si mettono in guardia, mi pare che e piu sicuro di prenderli cosi all'improvviso. Frattanto ella mi conservi la sua buona amicizia, e spero che mi dara poi avviso del suo felice arrivo in Aleppo in buona salute mentre io ho l'onore di rinuovarmi colla piu perfetta considerazione.

di V. S. Ill^{ma},

Devot^{mo} affez^{mo} Scrittore,

LUIGI GANDOLFI, Vic^o Apostolico.

February 5, 1822. I went with my Arabic master, Hannah Stambuli, to see the inhahited convent Kourka, which Bishop Hannah Marone offered to me as a place the English Christians might buy and form a college of. Kourka was built by the infamous girl Hendiga, whose history is related in Volney's Travels, vol. ii. It is very extensive, and is situated on the ridge of a hill, to the north west of Antoura, commanding to the west, a view of the sea, which is, perhaps, six yards distant from the convent, and an extensive prospect. A hundred persons may conveniently live in it.

From thence, I called on Bishop Hannah Marone, Vicar to the patriarch of Antioch, to the Maronites, who wrote therefore a letter to Mr. Abbot. He is ready to send likewise, Maronite young men to England, to be educated

there. He told me, the matters he will write, and desired me to send him a plan of all the letters, and how he should write them.

Argument with Padre Renard, of the Order of S. Vincenta S. Paul, formerly Superior of the Establishment of the Propaganda at Constantinople, and now Popish Missionary in Mount Lebanon.

I wished often to have an opportunity of arguing with a popish Missionary. I called therefore, on Bishop Gandolfi, Apostolic Vicar of the pope, with whom Pere Renard, a French priest, lives; he is now already thirty years Missionary Apostolicus, sent forth by the pope himself, omnibus facultatibus Episcopi. He began to open the discourse.

Pere Renard. The endeavour of converting the Jews is a vain thing.

I. All the prophets and St. Paul, contradict your assertion.

Pere Renard. They shall be converted to the Catholic church, but not to the Protestant.

I. Neither to the *Catholic*, nor to the *Protestant* church, but to Christ, to him they shall look and mourn.

Pere Renard. (In a very rough manner.) We must have Peter and his successors for the judge of our faith, if we believe in Christ.

I. The Scripture knows nothing of it.

Pere Renard. Tu es Petrus, et supra hanc petram ædificabo ecclesiam mean.

I. And this he did, when he opened the discourse, and three thousand of his hearers received gladly the word of God, and were baptized.

Pere Renard tried now, after the method of the Jesuits, to frighten me, saying, Mr. Wolff, I should be ashamed to come forward with that *spiritu privato* of the Protestants; we must have a *spiritum communem*, we must not wish to be wiser than so many councils and so many Patres; do you not know that St. Augustine has said, 'Evangeliu non crederem si ecclesia mihi non dixerit?'

I. I come not forward with my *spiritu privato*, I tell you only what the Scripture says; the Scripture never tells that we must have councils and Patres for our guides, but says, First, "Search the Scriptures," John v. 39.

and, Secondly, that the Scripture is sufficient for our salvation, becomes clear by the words of St. Paul, 2 Timothy iii. 15, 16, "The holy Scriptures are able to make thee wise unto salvation, through faith which is in Christ Jesus." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Thirdly, by St. Paul, Rom. xv. 4, and Fourthly, by Psalm cxix. 105, "Thy word is a lamp unto my feet, and a light unto my path."

Pere Renard. There are many dubious points in Scripture, what can you do when you meet with a passage you cannot understand?

I. I pray to God for his Holy Spirit, and I am encouraged to do so, for he saith, Luke xi. 13, "How much more shall your heavenly Father give the Holy Spirit to them that ask him." And the Scripture is not difficult to be understood; the Holy Spirit itself tells me so; "The word is very nigh unto thee," and "things revealed belong unto us," Deut. xxx. 14. Deut. xxix. 29.

Pere Renard. Look in my face, if you are able.

I looked stedfastly in his face.

Pere Renard. Then you think that Luther, qui fuit impudicus, who married a nun, and Henry the Eighth, and you, Mr. Wolff, are alone able to explain Scripture, and all so many Patres, and bullæ dogmaticæ Summorum Pontificum have erred?

I. Neither Luther, who was a holy man, (for marriage is no sin) nor Henry the Eighth, nor bullæ dogmaticæ Summorum pontificum, are guides of my faith; the Scripture alone is it.

Pere Renard. Is it not an intolerable pride to think that God will give you alone the Holy Spirit on account of your fervent prayer?

I. Not on account of the fervency of my prayer, but for the sake of the name of the blood of Christ.

Pere Renard. That cursed Spiritus privatus.

I. I have not told you my private opinion, but what the Scripture tells us, and you are an unbeliever if you do not consent.

Pere Renard. I shall now tell you something which you will not be able to

answer, for my argument will be invincible, and it is as follows; 'You Protestants say, that we Catholics may be saved; but we Catholics say, that the Protestants cannot be saved; should you, therefore, not rather cast yourself into the arms of a church, where you yourself confess that we may be saved, than to remain in a church where the way to salvation is dubious?'

I. I know this argument, for it is of the time of Henry the Fourth, king of France; but I confess that I never was able to persuade myself to the force of it, for, First, the Protestants say, a Catholic may be saved, *distinguo*; a Catholic is saved if he believes in Jesus Christ, *concedo*; but that the Protestants should say that a Catholic is saved without faith in Christ Jesus, *nego*. Secondly, The assertion of the Catholic, that a Protestant is condemned if he remains a Protestant, *distinguo*; he is condemned without faith in Christ, *concedo*; he is condemned with faith in Christ, *nego*; and on this very account I cannot perceive, in the least, the force of that argument. But I will ask you a question, When two persons do not agree upon a certain point, what is to be done?

Pere Renard. We must take that point for a basis, upon which both agree.

I. You believe in Scripture, and I believe in Scripture; let us take the Scripture before us, and decide the question.

Pere Renard. But there is no judge between us, which is the church; tell me, why will you not become a Roman Catholic?

I. I cannot believe in the infallibility of the pope.

Pere Renard. (interrupted me) This is not a *dogma* of the church, I myself do not believe it.

I. Go to Rome, and you will be there considered as *temerarius et impius*, for the divines at Rome say thus, 'Non temere sed pie creditur infallibilitas papæ in cathedra loquentis;' and the writings of Bossuet, and even the church history of Fleury, Bercastel, and Natalis Alexander, are on this very account put in indice librorum prohibitorum.

Pere Renard. The Propaganda has done this, not the pope.

I. With the approbation and sanction of the pope.

Pere Renard. What other doctrine induces you not to believe in the Roman Catholic church.

I. The doctrine of the worship of the Virgin Mary, of saints, and of images.

Pere Renard. We do not worship the Virgin Mary, but for more convenience we go to his mother, as the English nation, go not immediately to their king, but to his ministers.

I. I must observe, this comparison between an earthly king and the King of kings, is most abominable and impious.

Pere Renard. Omnis comparatio claudicat; but prove it that we worship the Virgin.

I. 'Salve regina, mater misericordiae, vita, dulcedo, et spes nostra, salve, ad te clamamus exules filii Hevæ, ad te suspiramus, gementes, flentes in hac lacrymarum valle, Eja ergo, *advocata nostra*, MEDIATRIX nostra, illos tuos misericordies oculos ad nos converte, et Jesuin benedictum, fructum ventris tui, nobis post hoc exilium ostende, o clemens, o pia, o dulcis Virgo Maria, tuo filio nos reconcilia, tuo filio nos commenda, tuo filio nos representa.' This prayer is to be found in your officio diurno, which you are obliged to pray every day, and which to omit is considered as peccatum mortale; and the title *mediatrix* is in open contradiction with Scripture, "But one mediator between God and man."

Bishop Giovanni Marone, Vicar General to the patriarch; Giovanni Stambuli, my Arabic master; and Monsignor Luigi Gandolfi, Apostolic Vicar to his Holiness, Pius the Seventh, and other persons, were present. Bishop Giovanni Marone observed openly, that Rome commands too many things to be believed! Giovanni Stambuli told me likewise, openly, that the truth was on my side, and they observed, that Padre Renardo never answered to one text of the Scripture.

Went from Padre Renardo to Monsignor Hannah (Giovanni) Marone, he professed clearly to me, that he is delighted with the endeavour of the British and Foreign Bible Society, to promote Scriptural knowledge in the world.

February 6, 1822. Went from thence to the convent of nuns, called Saidat Bshara, where I met with two Melchite priests, who are united with the Romish church; the name of the one is, Anton Dakur Alkalebi, and the name of the other is, Gibrazil Marrash Alkalebi; the first was in possession of the Calcutta edition of the Arabic New Testament, which he received from the late Burckhardt. He told me that he has heard that a new edition was published, which he wished to procure himself; I promised to send him one. He was so rejoiced, that he desired me to write in his book my direction, in order that he may write to me if I should forget it. The other joined with him in the desire of receiving a New Testament in Arabic, or the whole Bible.

From thence I went to the convent belonging to the Melchites, called Mar Michael, where I called on the patriarch, (Genadius, or Ignatius) who is eighty-two years of age, and two years since deprived of his sight. He came out of the church, guided by another. When they told him that an English traveller was there to call on him, he asked me kindly into his room. I imagined to see before me Isaac the patriarch. I asked him, if he was contented; he replied, 'Praise be to God! and every one is contented, who has God for his Saviour.' He is considered the greatest Arabic scholar in this country.

I went back to Ayun Warga, in company with Giovanni (Hannah) Stambuli. We passed the female Maronite convent Yussuf Alhusn, and after this, the convent Kreim. The grand Prior, Pater Wartanes, was more warmly disposed towards me, and manifested a great desire to establish an Armenian college in England, another in India, and a third at Rome, after the norme of that of Venedig. And the grand prior, Pater Wurtanes intends, therefore, to send the Armenian priest, Padre Isacco di Aharon, who resides in the Armenian church at Leghorn, to England; Pater Bartolomeon, with Frater Gabriele, to India; and Pater Daniele, to Leghorn. I encouraged them much for this purpose, but spoke at the same time to them, as follows;

My brethren, I know that there are

divisions among the Armenians, not only between the Roman Catholic and the Schismatic Armenians, but likewise between Roman Catholic Armenians, and Roman Catholic Armenians. The Armenian members of the Propaganda at Rome persecute the zealous, pious, and gentlemen-like Armenians, called Mehtarists, at Venice; and this on account of a word—they persecute those as heretics, as enemies of Christ, who promote the word of God, the word of Christ with such a holy zeal. The Mehtarists have established a printing press at Venice, and have already printed, not only many thousand books of several kinds about spiritual concerns, but likewise the word of God itself! Oh, my dear brethren, I could now weep, when I perceive such things among Christians! My dear brethren, let Christianity not become a reproach to the Mussulman, Jew and heathen! I know that you here are members of the Romish Propaganda; I beg you therefore to reconcile yourselves with the Mehtarists of S. Lazarus at Venice!

Priest Daniele. By God's grace, we shall be reconciled with them, and we shall go hand in hand to promote the light of Christianity throughout the world!

Priest Wardanes. I have great desire to awaken my nation, I hope you will advise us. I told them that I shall write letters for them to England.

Pater Ibrahim (Abraham.) A Maronite priest, seventy-seven years of age, visits me every evening; he tells me that it is quite a miracle the love he feels towards me, he never had loved any body so much as he loves me—he wept and said, that love must be of God—and I love him indeed likewise, like a child his father. He is sitting down near me, and sings hymns to Christ in the Syrian tongue.

Feb. 7, 1822. I wrote at Ayun Warga, a letter to Bishop Giovanni Marone, and wrote to him my whole plan, with respect to the establishment of a college in Mount Lebanon, and the promoting of the word of God.

Feb. 8, 1822. Read Isaiah to chapter lii. Several Maronite Shechs and Priests did again argue with me several hours, one of them brought forward very silly questions indeed.

Feb. 9, 1822. The arguing with the Maronites was continued.

Luigi Assemanni, pupil of the college at Ayun Warga did consent with me, and prayed with me in secret.

Feb. 10, 1822. Read the Arabic gospel with priest Hannah Stambuli.

Feb. 11, 1822. I paid twenty-eight piastres to the convent for board, from the 4th of Feb. till the 11th Feb. 1822, and thirty piastres to my Arabic master. Dined to-day with the priest Giovanni Stambuli, in the house of Shēch Anton Haisan, near Ayun Warga, the Maronite college upon Mount Lebanon. I shewed to them that the Pope is Antichrist, 2 Thess. ii. 3, 4. On my coming back to the college of Ayun Warga, I read the Prophet Isaiah in Hebrew and English, and was edified by having met with the words, "Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people," Isaiah lvii. 14, for I remembered to have heard Mr. Simeon preach on these words, applying to the conversion of the Jews, which shall be facilitated, when Gentiles shall prepare the way by their life, and conversation. I remembered at the same time those days, when I did go to Trinity church, and the hymn to Christ, and but to Christ, had just begun! I had never heard preach cunningly devised fables! Now I am surrounded with men who will absolutely persuade me to go back to the Pope! The superior of the convent at Ayun Warga, told me to-day, that the Maronites would make me patriarch, if I should believe in the Pope!

Feb. 12, 1822. I called again on Pater Wardanes, grand prior of the Armenian convent, Kraim, and spake with him again on the importance that they should be reconciled to their brethren in Venice, and the other Christian souls in Armenia. I gave them letters for Henry Drummond, Esq. for John Bayford, Esq. and Mr. Ward in India.

They gave me to read the prayer, S. Nierses Ghelajensis, patriarch of the Armenians in the second century, he prays:

"In faith, I confess, and adore thee, O Father, Son, and Holy Spirit, Creator of angels and of man, have mercy on thy creatures."

“ In faith, I confess, and adore thee, O indivisible light, most holy Trinity, and one God ; Creator of light, and Destroyer of darkness : expel from my soul, the darkness of sin, and ignorance ; and enlighten my soul in this very moment, in order that I may be able to pray unto thee, after thy good pleasure, and obtain from thee my demands, and have mercy upon a great sinner as myself.

“ Heavenly Father, true God, thou, who hast sent thy beloved Son to seek the lost sheep, I have sinned against heaven, and before thee ; accept me, as thou didst accept the prodigal son— and clothe me in the primitive dress, of which I have been deprived, and have mercy upon thy creatures, and upon myself, miserable sinner !

Son of God, true God, who didst descend from the bosom of the Father, and tookest a body upon thyself in the holy Virgin for our salvation, thou hast been crucified, and buried, and raised up from the dead, and ascendest towards heaven, I have sinned in heaven, and before thee, remember me, as thou didst remember the thief on the cross, when thou shalt come in thy kingdom. And have mercy upon thy creature, and upon myself, great sinner !

“ Spirit of God, who didst descend in the river Jordan, and hast enlightened me with the baptism of thy holy fountain, I have sinned against heaven, and before thee, purify me again with thy fire divine, like as thou didst purify the Apostles with the tongues of fire. And have mercy upon thy creatures, and upon me, miserable sinner !”

“ Christ, thou living fire, kindle in my heart the fire of thy love, which thou hast scattered upon earth, in order that it may consume the uncleanness of my heart, and purify my conscience ; and kindle in my intellect the light of thy knowledge ! And have mercy upon thy creatures, and upon me, miserable sinner !”

They lent me to read a most excellent speech of S. Nierses Lampronense.

That convent is likewise in possession of Dissertazione Polemico-Critica sopra due dubbj di coscienza concernenti gli Armeni Catholici sudditi del Impero Ottomano presentata alla sacra congre-

gazione di Propaganda dal Marchese Giovanni de Serpos, in Venezia, nella Stamperia di Carlo Palese con publica approvazione 1783. Further, Optics, published by Padre Ignazio di Popas, 1814. Venezia.

The abovementioned S. Nierses Lampronense, was the son of Ossinio Armeno, Padron of the castle of Lampron, Prince of Sebasto, (which title was given to him by the emperor Emmanuel Comnenus, born Anno 1153 ;) he was created Archbishop of Tarsus and Lampron, by the patriarch Gregory the Fourth. He also published several works in the Armenian tongue.

Feb. 13, 1822. I left the Maronite college Ayun Varca, went to Bishop Giovanni in Aintura. He told me that the patriarch has written to him, that the chapter of Bishops shall consult about the establishment of colleges. He has given me a letter, by which he engages himself to promote the cause of the Jews' Society.

Feb. 14, 1822. Arrived in the Maronite convent, called Dir Saidat Alwaize, near Suk Misbah. The Pater-General received me very kindly, and I intend to take up my abode here for some days.

Monsignor Ignatius, Bishop at Zable, called on me at Aintura, and told me, that he should be grateful for an Arabic Bible. Several Maronites of respectability have promised to purchase Bibles, and expressed a desire that a college might be here established by the English nation. I met in the convent Alwaize, a Maronite, whom I well knew when at Rome, his name is Arsenius Kardaghi.

Lettera scritta al Monsignor Giovanni Marone.

Io sto adesso in Said Lewisa ed Io amerei di parlar con la Vossignoria sopra la lettera che io voglio scriver al principe Emir Bashir di questo paese, accio tutto sia fatto con suo permesso e senza permesso del Emir Bashir io non voglio intraprender niente.

Vostro Umilissimo,
GIUSEPPE WOLFF.

P. S. Il Padre Generale di questo convento amerebbe ancora molto quest' affare.

Feb. 15, 1822. Shech Zaitar, of the noble family of Ghazen; Shech Nufal, of the same family, both residing at Alkaliat, and Shech Wafa, son of Shech Shiban, residing at Ajaltun, supped with me. They told me that they shall consult together, in order that it may be permitted to the English nation to establish a college upon mount Lebanon.

Feb. 16, 1822. Received letters from Messrs. Abbott and Burt, from Barut, and finished in the convent at San Lawiza, the whole prophet Isaiah in Hebrew and English.

Feb. 17, 1822. I have visited today, the convent called Mar Elias Alras, where Maronite nuns are; the Mudabbirs (guardians) of the convent, Kas Matia, Mudabbir, and Kas Bernardus, Mudabbir, had the kindness to show me the whole convent. After this, I called on priest Anton Dakur, in the convent of Greek nuns, at Dir Albshara, where I met again with Monsignor Ignatius, Bishop at Zahle, near Balbeck, with the priests Petrus Tinawi Halebi; with Michael Antoni Halebi, and Paulus Kasia Halebi, all monks of the convent called Mar Michael Alsuk, who came on purpose to meet me, and to desire Bibles and New Testaments in Arabic. Bishop Ignatius wishes to entertain with me a continual correspondence. They introduced me to the Prioress of the nuns, Miss Euphemia, Prioress of the Greek Catholic nuns in Dir Albshara, upon the mount Kasrwan.

These nuns follow the rule of St. Basilus the Great: they made me a present of the picture of that saint. I promised to take them Bibles and New Testaments, which gave them great joy. All the nuns crowded around their Prioress to look at me. They promised to pray for the success of my mission. Brother Ambrosius, of the convent of Mar Lawiza, was my companion to those convents, and to the house of Yussuf Karbash, at Suk Almasback.

Jews residing upon the highest top of Mount Lebanon.

Monsignor Ignatius Ujuri, Bishop at Zahle, near Balbeck, and the Right Reverend Ignatius Serkis (Sergius) general of the whole order of St. Maron, in Mount Lebanon, residing in the Maro-

nite convent Saidat Luwiza, assured me that several Jewish families are residing at Dir Alkamir, the capital town upon Mount Lebanon, and the residing place of the prince (Emir Bashir) of Mount Lebanon. Although I was already at Dir Alkamir, I thought it to be worth while to return there, and to persuade myself with my own eyes.

Feb. 18, 1822. I hired two mules, and left the kind monks at Said Luwiza, and set off with my servant for Dir Alkamir. I slept the first night in the Catholic Greek convent, called Dir Mar Antun. They told me that I shall be condemned, on account of my disbelief in the Pope.

Feb. 19, 1822. I arrived in the evening at Dir Alkamir, and lodged again in the Maronite convent. Shech Yussuf Basilus, a Maronite, and commander of the soldiers, entered the room. Priest Abdallah asked me, whether I believe in the Pope? When I replied, Not at all, but only in Christ. I was surprised to hear Shech Yussuf Basilus, making the observation that my faith is agreeing with the Gospel, and that the Gospel does not command at all faith in a Pope! I preached then to the Superior Serkis (Germanus) and to all present, the Gospel. I told them, that Christ never thought of it to give to Peter the dignity of high priest. Peter himself never claimed that office, when the high priest at Jerusalem examined the apostles about the doctrine they preached, and put them in prison. Every one of them replied: "We are not able to answer:" and Shech Yussuf Basilus exclaimed: "You are perfectly right in all what you said:" I asked then Shech Yussuf Basilus, whether he is acquainted with the Jews residing in this place? He said to me, that he is *intimately* acquainted with the rich Jew, Bahur Ahron Arabi. I desired him to introduce myself to him, which he promised to me to do the next day.

Feb. 20, 1822. Shech Yussuf Basilus introduced me to the Jew Bahur Ahron Arabi. I brought with me the Hebrew Bible. I met there with another respectable Jew, called Saul Kohen Arzi. I asked them how many Jews were residing at Dir Alkamir, they re-

plied, seven families. I asked them farther, how long since Jews were residing in this place: they said, longer than 300 years. They were rejoiced to hear me talking in the Hebrew tongue. Saul Kohen Arzi shewed me the Hebrew New Testament, which was published by the London Society, for promoting Christianity among the Jews. I was surprised to find this book among them, and I asked them how they got this book? They said that an English gentleman some time back arrived at Saide, and distributed some of these books at that place, and a Jew at Saide did send one of them to Dal El Camar. Saul and Barhur observed, they had read this book several times, and were persuaded that Jesus was the Messiah; they desired me to shew them some passages of the Old Testament, which foretold that the Messiah was to be the Son of God. I showed to them the passages, Psalm ii. and Isaiah ix. Saul showed to me, Matthew xxiii. 24 to 32, and said, the answer that Christ gave to the Sadducees was most excellent. Saul observed, however, that he believed in the restoration of all things, that the condemned in hell shall come forth, and shall acknowledge Jehovah as their God. I however abstained from discoursing on this subject, for I myself do not dare to give my opinion about it. He desired further, an explanation of Matthew x. 32 to 36; I gave it to him, after my little abilities. Barhour asked, whether Jesus Christ would come again, and whether they should be beloved of God. I said, *He Himself* has promised, and Jews and Gentiles shall be united together as one people, "Then thou shalt *see* and *flow* together, and thy heart shall fear, and be enlarged, because the abundance of the sea shall be converted unto *thee*, the forces of the Gentiles shall come unto *thee*, and Gentiles shall come to thy light, and kings to the brightness of thy rising." Barhour observed very justly, that the Christians could only be included amongst those Gentiles who should be beloved of God.

Feb. 21, 1822. I left Dir Alkamir. I slept the first night in the private house of a Maronite.

Feb. 22, 1822. I arrived in the poor

convent, Mar Antonius Maroni, five English miles distant from Barut.

Feb. 23, 1822. I arrived at Beyraut, and was kindly received by the English consul, and was much surprised not to find my friend *Burt* there; upon enquiring where he was gone, I was much amused to find that he hearing I was in great want of a pair of trowsers, had immediately posted off with his gun and dogs over the mountains to the convent of Said Luwisa, having previously strapped a pair on his back to supply my need, and not finding me *there*, he had gone up as far as Antoura, where he heard I had spent some days, but still finding I had evacuated it, returned in a most dreadful storm of rain to Beyraut, where I had the pleasure of not only seeing him, but of praying, reading, and conversing on serious topics.

Feb. 25, 1822. I spoke with Mr. Aubin, and Mr. Boligani, a French merchant, residing in Beyraut, respecting the Jews' Society. I bought six Arabic New Testaments and six Arabic Psalters; the former at six piastres of Syria each, and the latter at two piastres each Psalter. I disposed of them as follows, viz.

To the Most Reverend Ignatius Ujuri, Bishop at Zahla, one of each, another to Antonius Dakur; one to Miss Euphemia, Superior of the nuns at Bshara; to the Most Reverend Luigi Gandolfi, one; to the Most Reverend Gibrael Marash, one; to the Most Reverend Pietrus Tinawi, one; to the Rev. Paulus Kasia, in the convent of Dir Michael, one.

Feb. 26, 1822. Prepared myself for setting out to Jerusalem.

Feb. 27, 1822. Left Beyraut; slept at Nabi Jouas.

Feb. 28, 1822. Arrived at Saïda, (Zidon) and slept in a village, situated between Saïda and Sur.

March 1, 1822. Arrived in Burg min Alsharfi.

March 2, 1822. Arrived at St. Jean d'Acre; met with my friend Mr. Mac-Michael, who promised me to take all pains in promoting the cause of the British and Foreign Bible Society, and that of the London Society for promoting Christianity amongst the Jews.

The Jews in this place are now in a great distress. Met again with Mr. Amzalack. He gave me interesting accounts about the Jews at Safet. Rabbi Simon Bar Johahi, was born at Bukkhair, near Safet, and is buried at Meron, near Safet.

Mr. James M'Michael, an English gentleman, associate to Mr. Abbott, wrote to me the following letter, which he permitted me to send to my friends in England.

St. Jean D'Arc, March 3, 1822.

Dear Sir,

ESTEEMING the members who compose the Society for the distribution of the Holy Scriptures, and reverencing the motives by which they are actuated, I shall think myself truly happy, if I can in any way assist their views in this part of the country, where, indeed, the light of the Gospel is but too much needed.

Begging you to make use of me to forward so desirable an object, and assuring you of my sincerest friendship and consideration, I have the honour to be,

Your's, &c.

JAMES M'MICHAEL.

British Consulate.

March 3, 1822. Mr. Amzalack has introduced me to day to several Jews from Safet, who received me very kindly, and were surprised to learn by me, that Rabbi Israël Nahman, Rabbi of Safet, died at Gibraltar. They asked me whether it was true that he turned Christian? I replied, that it was no such thing, for he died as a Jew, in the house of Nahum, a Jew, at Gibraltar. They manifested then to me their surprise about his having sent tracts of the London Society to Safet, and his name written upon them. A circumstance which surprized me likewise. These are the names of the chief Jews of Safet to whom I was introduced by Mr. Amzalack, Rabbi Gerson Margulius, and Rabbi Mose Menariuski. Rabbi Gerson observed, that Rabbi Israel Nahman, must have left behind him *an ocean of money.*

March 4, 1822. The Jew Amzalack, who is a free-mason, introduced me to the learned Jew, Rabbi Zabatai, with the intention of conversing with him on the subject of religion. The conversation lasted longer than four hours, without being able to gain ground with him;

for after having proved that Messiah must have been already arrived, he did not permit me to refer to the New Testament, for he said, that every Jew is excommunicated who should read it. But I was, notwithstanding his prejudices, obliged to admire the candour with which that learned man argued, and even Mr. M'Michael, the chancellor of Mr. Abbott, admired the meekness of Rabbi Zabatai.

Mr. Amzalack has given me letters of introduction for a Rabbi at Jerusalem. He informed me that the Jews at Safet and Jerusalem are still distributed in *Ferushim*, (Pharisees) and *Sadukim*, (Sadducees) which latter name they give to the Caraites Jews at Jerusalem, and *Hasidim*, those who live in strict communion with God. *Ferushim*, (Pharisees) are those who understand completely the Talmud. Is not the same distinction made among Roman Catholics at Rome? *Teologi*, (Ferushim) who understand well Thomas ab Aquinas, i quali sanno argomentare con molta forza. *Ascetici*, (Santi, who correspond with those of Hasidim; i quali non sono dotti, ma osservano bene la regola monastica, i quali digiunano molto.

March 5, 1822. Prepared myself for my journey to Jerusalem.

March 6, 1822. Argued, for the second time, with Rabbi Zabatai, and gained more ground than the first time; but was obliged to leave Acre, and sailed with a ship to Jaffa.

March 7, 1822. Arrived in Jaffa, and was very hospitably received by Mr. Damiani, the British Consul; was very much distressed that my Bibles from Cairo, and the firman from Constantinople had not yet arrived; wrote to Mr. Lee and Mr. Pieri.

To John Bayford, and Henry Drummond, Esqs.

Dear Friends,

I SEND to you this Journal, with the original letters of Bishop Hannah Marone, and Bishop Luigi Gandolfi, by which you may perceive what may be done for the kingdom of God! Mr. Mackworth will tell you, that I am now, alas, destitute of all Bibles and Testaments; the Lord, I hope, will provide again. The British Consul at Jaffa accompanies me to Jerusalem, and will introduce me to several Jews and Christians of that place.

J. WOLFF.

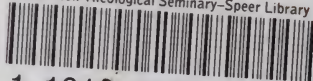
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